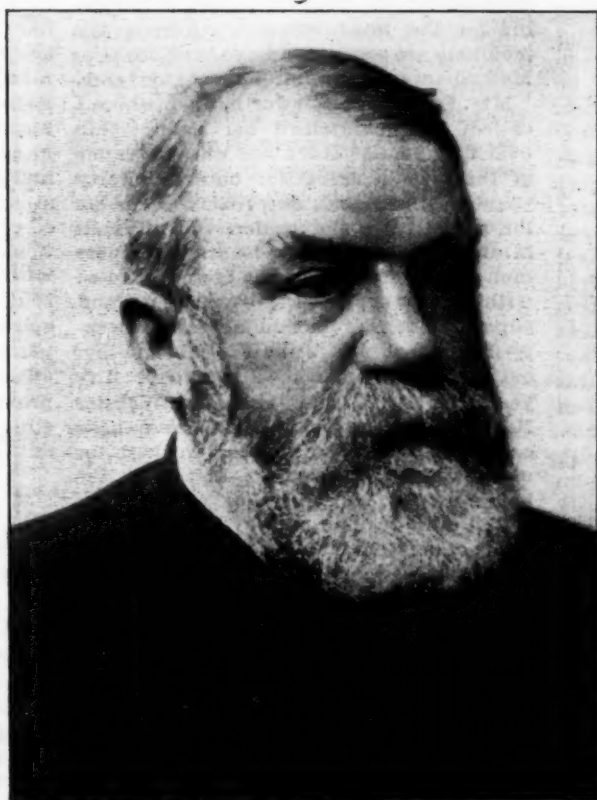
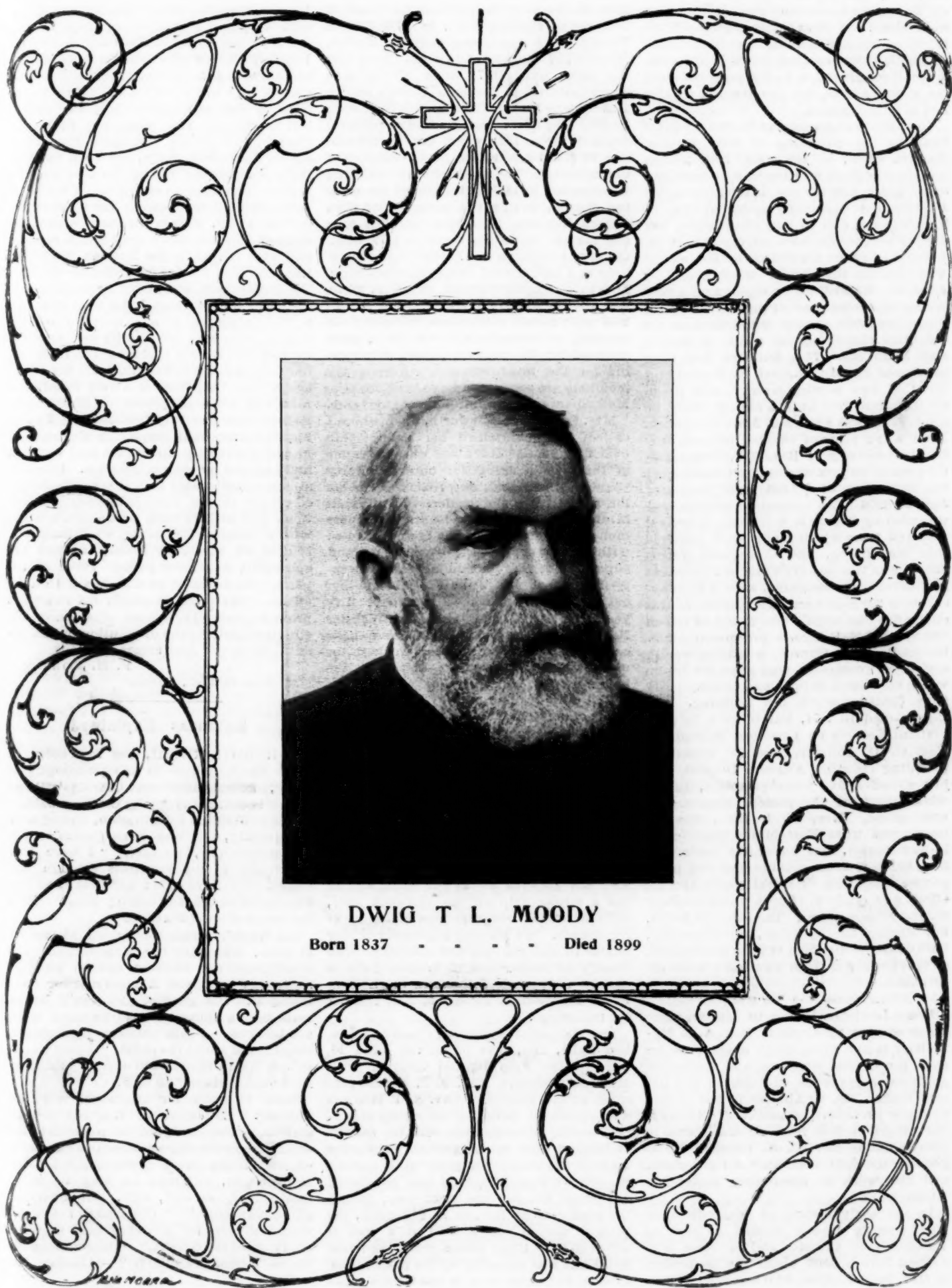




Zion's Herald

WEDNESDAY, JULY 11, 1906



DWIG T L. MOODY

Born 1837 - - - Died 1899

The Field Secretary's Corner

SUNDAY, June 17, found me in Lewiston, Maine, prepared to present our work before Hammond St. Church in the morning, and High St., Auburn, in the evening. Rev. Horace I. Holt is pastor of Hammond St., and Rev. F. L. Hayward, former presiding elder of East Maine Conference, of the latter. But my anticipation of a pleasant day and a successful presentation was not realized. A drizzly rain began early in the morning, and steadily increased until, at night, it was coming down in torrents. A small congregation in the morning gave me a few names, but the evening service had to be postponed.

The history of Hammond St. Church dates back to the pastorate of Rev. Ezekiel Martin, when, in the year 1868, fifteen members of Park St. Church withdrew and organized a new society, afterwards called Hammond St. Methodist Episcopal Church. This was not due to any disaffection, but simply because the membership of Park St. was too large for the church edifice, and it was thought that better work could be done for Methodism by organizing a new society in another part of the city. For six years the little society worshiped in an old brick church on the corner of Lisbon and Main Sts. This building had been purchased by Mr. Samuel R. Bearce and Mr. Coe, two worthy laymen, and given by them rent free until a church could be built. This was known as Main St. Church. After a few years of varying fortune, during the pastorate of Rev. S. F. Wetherbee, the present church was built on Hammond St., at a cost of \$15,000, and dedicated Jan. 24, 1876. The dedicatory sermon was preached by Bishop R. S. Foster. A revival followed from which many were gathered into the church, the Conference report showing an increase of twenty-six members and seventy probationers, with a Sunday-school of 200 members. The success of this enterprise was largely due to the efforts of Mr. Samuel R. Bearce, a prominent member of Park St. Church, a man of wealth and great generosity, who gave the lot on which the church is built and subsequently gave \$10,000 toward the building. Mr. Bearce died in 1874, but is ever held in grateful memory by Lewiston Methodism. Rev. G. D. Holmes, recently appointed presiding elder of Augusta District, has just closed a five years' pastorate, during which much of the present membership was added. Rev. H. I. Holt, recently transferred from East Maine Conference, is now pastor, and under his leadership the church is in an encouraging and prosperous condition. Several years ago an effort was made to effect a union of Park St. and Hammond St. The attempt failed, but during the agitation, unfortunately, both churches disposed of their parsonages, so that neither of them now has a home for its pastor.

From Lewiston I went to Lisbon, a few miles distant by electric. Rev. A. B. McAllister is our preacher in charge, and he gave me cordial welcome, and under his guidance a generous addition to our list was made. Mr. McAllister is one of our younger preachers, a native of Norway, Me., where he first received his license to preach under Rev. C. A. Brooks. He is proving the right man in the right place, and the work is prospering under his leadership.

In the early history of Methodism in this vicinity Lisbon formed a part of Bowdoinham Circuit, and a class was formed here in 1803, under the leadership of Rev. True Glidden, who was then pastor.

The circuit included Bath, Bowdoinham, Bowdoin, Topsham, Georgetown, Pejepscot, Durham, Pownal, and Lisbon. Afterward classes were formed in Litchfield, Wales, Lewiston, Richmond, and Phippsburg, and these were added to the circuit in 1806, and the name changed to Durham Circuit. In 1830 Lisbon was separated from Durham Circuit, and made a part of Monmouth Circuit, until, in 1835, Lisbon Circuit was formed, consisting of Lisbon, Webster, Wales, and Lewiston. This was the order until 1837, when Lisbon was again restored to Durham Circuit, and in 1838 back to Lisbon Circuit, with its former limits. The first record we find of pastoral support, is in 1809, when the munificent sum of \$23.40 was raised for the support of the minister. The first church building was erected in 1817 on the site of the present church, during the pastorate of Rev. Joshua Randall. This was removed to a site farther down the street in 1879, when the present church was erected, and is now used as a hall, the old frame still remaining. It was a roughly finished building, 36x40, and was originally a free church, but in 1840, after certain alterations, including the building of a steeple and vestibule, pews were added, the proceeds of the sale paying for the improvements. Among the members are some who have been loyal to Methodism and the church for many years.

Mrs. Caroline Farnsworth, upon whom I called, has maintained her membership over fifty years. Her home was the home of the class meeting for more than forty years, her husband, now deceased, being for many years the leader. Mr. Everett M. Gerrish, one of the leading business men of the community, has been connected with the church for forty-seven years, and superintendent of the Sunday-school twenty-five years. Mrs. Julia Frost is another old member, with a record of over fifty years, while William H. Miles, Webster Nevens and Samuel White have been counted among the faithful workers for more than thirty years. Lisbon is the home of the Farwell Co., whose great cotton mills furnish employment for hundreds of employees, and are the chief industry of the town.

Hurrying from Lisbon to Lisbon Falls, a few miles further on, I find a fine evening congregation who on short notice have come out to hear me. I say, come out to hear me, but I believe the midweek service is always well attended. Rev. J. C. Prince is another of our splendid young preachers who are growing up in our work, and he has a strong grip on the situation here, with increasing congregations and a growing church. We secured a good list of new names in our canvass the next day. The history of Methodism in Lisbon Falls is closely connected with that of Lisbon. From information furnished me, I learn the following:

The Methodist Episcopal Church of Lisbon Falls, Me., was organized June 10, 1886, in the Free Baptist Church, with nineteen members. Rev. E. T. Adams presided at the meeting. Rev. S. T. Records was appointed pastor of the newly organized society in connection with the society at Lisbon. For three years services were held in the Good Templars' Hall on Oak St. On July 12, 1888, land was purchased on School St., and the next year, during the pastorate of Rev. O. S. Pillsbury, the present church was erected at a cost of about \$5,000. Until seven years ago Lisbon Falls was supplied by the pastor from Lisbon, but since then it has been a sepa-

rate appointment. Among those who have served the church as pastors are Revs. S. T. Records, O. S. Pillsbury, S. Hooper, L. H. Metcalf, G. D. Holmes, H. A. Peare, L. H. Bean, A. W. Pottle and John C. Prince, the present pastor. Lisbon Falls is a thriving village situated in the southwestern corner of the town of Lisbon on the Androscoggin River, which furnishes excellent water power for the manufactures of the village.

There are four churches in the village—Baptist, Free Baptist, Methodist and Catholic. One and a half miles from Lisbon Falls in the town of Durham is located Frank W. Sandford's institution, known as Shiloh, with a following of a few hundred people who are slowly awakening to the folly of the self-styled Elijah's fanatical teachings. The Methodist Episcopal Church, though the youngest Protestant church in Lisbon Falls, has been exceedingly prosperous; during the past year its success has been exceptional. Two of its most loyal supporters have recently moved away, George Canham and Emmanuel Taylor. Both are local preachers and were reared in the English Wesleyan Church. The former is a brother of Rev. Walter Canham, our pastor at Saco, Me.

Among others whom I met here was Mr. S. W. Carpenter, now a member of our church, who with his family has recently broken with Shiloh and come out from under the influence of Sandford and his delusions. Mr. Carpenter is a very intelligent man, and his descriptions of Shiloh and its teachings are very interesting. Two of his daughters still remain in Shiloh, and he and his family outside are still watched and pursued by their emissaries. It seems almost unbelievable that these poor deluded people should submit to such deprivations and endure such hardships, content with a meagre subsistence, while Sandford is cruising about in luxury aboard his splendidly-appointed yacht. From all reports, the inmates of Shiloh are in dire straits. The stock is poorly fed and want prevails generally. Those who know the situation look for the dissolution of the institution in the near future.

F. H. MORGAN.

36 Bromfield St., Boston.

Baldness Explained

DR. EMIL REICH, the instructor of society ladies in the philosophy of Plato, told his audience at Claridge's Hotel why it is that many young men are bald.

"In stifling the imagination, young men age quickly, and one consequence is the loss of their hair," he said. "I have had thousands of students pass through my hands, and have been astonished at the number of bald heads among them. It is the result of specialization."

Dr. Reich's lecture was on the education of man, especially the Englishman. He condemned the German system unsparringly, and criticised Englishmen for imitating it. His general plan would be to teach boys nothing but reading until they are thirteen. From thirteen to eighteen they should study the poets. "There ought to be a law in England to compel youths to read Shakespeare," he said.

Some of his other utterances were as follows: "Education in England is too serious. The foreigner is preferred for situations in the city because he is animated and looks more promising." "The Englishman, although he may be more intellectual, is stiff, cold, self-conscious and melancholy." "The study of Shelley would do more for a young man than the study of all the Greeks." "German solidity is German stolidity." — *London Express*.

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Railroad Disasters in the United States

THE lamentable disaster at Salisbury in England has served to awaken discussion again relative to the comparative safety of English and American railroads. It appears that on the whole the margin of safety lies with the English railroads. It is true that about a month ago Representative Mann of Illinois was able to show that we have fewer fatalities per mile than occur in the United Kingdom, but mileage is rather an unfair basis of comparison, and is generally so recognized. The number of passengers carried is the truer basis for reckoning, and there the comparison is altogether against this country, for the British railways, with a mileage only about one-eighth of our own, annually carry something like sixty per cent. more passengers than do the American roads. The number of passengers carried one mile is about the same in both countries. In the year 1904, 262 passengers were killed in the United States and only six in Great Britain, while in 1903 the record was 164 for the United States and 25 for the United Kingdom. The number of persons killed has been rising of late on Great Britain's railways, but as a rule travel is safer there than it is in America. The comparatively few accidents that occur in Great Britain arise mainly from derailments, for, owing to the excellent block system, collisions are infrequent.

Cholera in the Philippines

SOME alarm is felt at an outbreak of cholera in the Philippine Islands. Few Americans have suffered so far, but some three hundred deaths have occurred among the natives of the different provinces, who are only with difficulty induced to report cases of illness. While the situation is serious, the officials do not look for an epidemic of grave proportions. The Health Bureau is taking every precaution to prevent the spread of the disease, and has distributed circulars warning the citizens of the danger threatening the Philippines. The pressing need is for a campaign of education in Manila and surrounding districts which will inspire the natives with a

wholesome respect for the health officers and a desire to be duly diligent in taking all suggested sanitary precautions. The Manila Bureau of Health has refused to permit the sale of foodstuffs that may have been liable to infection. The last outbreak of cholera in the Philippines occurred in August, 1905. From that time to Oct. 14 of that year there were 713 cases, and 553 deaths. That outbreak, however, was insignificant compared with the visitation of 1902, when a total of 130,363 cases was reported, and 82,955 deaths are known to have occurred. Cholera is the second greatest epidemic scourge known to the world. Medical experts who have had experience in treating it say that it may be controlled and defined, if not removed, by wise legislation, by the education of the people in sanitation and hygiene, and by disseminating a knowledge of the necessity of using boiled water and hot, well-cooked food. Quarantine is thought to be the most effective measure that can be employed against the spread of the disease; but to be of value the quarantine must be absolute, and must apply to the sick and well alike.

Trade of All America

A monograph just issued by the Department of Commerce and Labor, entitled "Commercial America in 1905," presents the latest available information concerning commercial conditions in the various countries south of the United States, practically all of which are to be represented in the Pan-American Congress which is to meet in Rio Janeiro. It is to be regretted that more than half of the countries of Central and South America have no satisfactory statistics of their foreign commerce. But in one way or another the Department of Commerce has succeeded in presenting a fairly accurate picture of trade conditions in every country and island of America. The total commerce of all America is shown to be \$5,050,027,000, of which \$2,806,119,000 is that of the United States. The total of imports for all America is \$2,184,377,000, of which \$1,179,135,000 represents the imports of the United States. The total of exports is \$2,865,650,000, of which \$1,626,984,000 is from this country. The imports of all American countries and islands lying south of the United States aggregated \$732,000,000 in the latest available year, and the exports aggregated \$1,003,000,000. In those countries whose ports or consuming centres have shorter transportation routes to this country than to Europe the share of their imports drawn from the United States is naturally larger than from any other country. In those countries from which the steamship route is not materially shorter than to European countries the share of the imports sup-

plied by the United States is small, even though the share taken of their exports is large. The whole subject of the international trade relations of "all America" will form an absorbing topic of study and discussion with the Pan-American Congress.

Expedition to Melanesia Proposed

A PROPOSITION has been made to the Royal Geographical Society of London for the investigation of biological and anthropological distributions in Melanesia. The Melanesian islands constitute a fairly well-marked biological province. Many of the islands are of large size, and there is reason to believe that some of these are vestiges of an ancient land mass that probably became submerged in the Mesozoic period. The islands of Melanesia have yet to be studied from a geomorphological point of view, and their geology is very little known. Botanists would welcome a more ample knowledge of the flora of the district as a whole, and of particular portions of it, and many problems of plant structure, distribution and ecology require detailed investigation on the spot. The same remarks apply to zoologists, who, with the botanists, would welcome an opportunity for extensive and intensive study of the systematic distributional or biological problems of plants and animals in Melanesia. There are also many anthropological problems in Melanesia that require investigation in the immediate future, since the dying out or modification of arts, customs, crafts and beliefs is now taking place, and the shifting and mixing of populations will soon render their solution difficult or even impossible. Such an expedition would be an expensive undertaking, but the results to be obtained would, it is thought, amply justify the expenditure of time, labor and money.

Explorations in Palestine

AT the 41st annual meeting of the Palestine Exploration Society, which was recently held in London, the veteran explorer General Sir Charles Warren being in the chair, Mr. R. A. Stewart Macalister gave an address on recent explorations conducted by him in Palestine. At Gezer several pits have been discovered in which most interesting remains were found — city gates, fragments of a temple, which might throw light on the death of Samson, houses of the date of about 1450 B. C., and pillars on a stone base on which the temple rested. Entrances to great caves were also disclosed, in which fifteen or sixteen chambers were explored. In one of these valuable remains were found of the Egyptian middle dynasty. In the most northern of the central pits was the great high place, the earliest site, it may

be, of Semitic worship in Palestine. A great stone, not of local character, was found, which is thought to have come from Jerusalem. There were also remains of what was conjectured to be pre-Semitic worship. An ancient reservoir was excavated, and a bronze statuette of the obscure goddess Ashtoreth was brought to light. Mr. Macalister was able to identify the Castle of Simon Maccabeus by some fragments and its gates. A series of tombs were also opened out, of various dates from the earliest times to those of the Maccabees and even later. A curious wine press with a mosaic floor and vats was also discovered. Further work is contemplated under a fresh firman from the Sultan, of which the site is not yet disclosed.

Socialism in France

WHILE Socialism is not without its active and earnest advocates in France, comparatively few of the members of the Chamber of Deputies have as yet been converted to its positions. M. Clémenceau, Minister of the Interior, in a recent address delivered before the Chamber, in rebuttal of the arguments of M. Jaurès, Socialist, in favor of State-directed expropriation of all forms of capital and the transformation of every industry into a Government monopoly, declared that the Utopia of the Socialists and the Collectivists can never be realized. The Republican idea is to seek a just but not violent method of evolution from present social conditions by the fusion of capital and labor — a work of reform in which it is hoped the Socialists will be willing to co-operate. The address of M. Clémenceau was loudly applauded, and by a vote of 365 to 78 the Chamber voted to placard it throughout France. A bill has been introduced into the Chamber looking to the creation and development of workmen's societies for directly undertaking and dividing the entire profits of industrial enterprises without the intervention of contractors.

Mission of Secretary Root

GR EAT interest both in North and South America is being taken in the mission of Secretary of State Root, who is undertaking a toilsome journey circumnavigating South America in behalf of a more perfect union of Pan-America. This is more than any of his official predecessors have been willing to do, although almost from the proclamation of the Monroe Doctrine, "far-seeing," which practically means "imaginative" statesmen, particularly the late James G. Blaine, have dreamed of the consummation of such a union. The United States confessedly enjoys the hegemony of both continents, and the spectacle of the hegemonist in the person of Mr. Root, going himself to attend conferences looking to the closer drawing together of the bonds of brotherhood and commercial interchange, if not of political affiliation, cannot but be impressive to all. This journey of Mr. Root's will do much to offset the influence of those anti-American leagues which have so far accomplished but little, since they have been leagues against nature itself. The Pan-American league, on the other hand, has been

formed for the purpose of assisting nature, since it is more natural that South America should trade with North America than that it should trade with Europe. Among the subjects to be considered at the conference at Rio de Janeiro is the amelioration of the relations of South American debtors and foreign creditors, regarded as a project of international law. It has been proposed that the second Peace Conference at The Hague be requested to consider whether, and, if at all, to what extent, the use of force is allowable in collecting debts in South America.

Disturbances in San Domingo

GUERRILLA warfare has begun between the government forces and the rebels in San Domingo. A number of United States war vessels, carrying in all about a thousand marines, have been sent to watch the situation. Although Congress adjourned without the passage of the San Domingo treaty by the Senate, the United States is acting exactly as if San Domingo had been formally and officially placed under an American protectorate. No insurgent army will be allowed to receive arms or other munitions of war, and no outside nation will be permitted to interfere in San Domingo's affairs. Persistent critics of the President will find fault with this course of action, but they will have difficulty in showing how it is illegal, since the President is the commander-in-chief of the army and navy, and is his own judge as to whether the protection of American interests demands the despatch of military forces in any particular direction.

Mr. Bryan in London

WILLIAM JENNINGS BRYAN has received a great ovation in London, which, however, is to be attributed not so much to a sympathy with his views as to an admiration for the manliness of the man and his undoubted patriotism. He was the central figure at the Independence Day dinner of the American Society of London, held at the Hotel Cecil. Resisting the temptation to make a political speech, Mr. Bryan spoke on "The White Man's Burden," and dealt very forcibly with the responsibility resting upon those nations that aspire to what he called "premiership." After referring to the fact that international destinies are interwoven, no one nation living to itself, Mr. Bryan pointed out that the man who learns English "is like one who lives upon a great highway where he comes into daily contact with the world." The advanced nations, said Mr. Bryan, cannot content themselves with conferring incidental benefits. If they would justify their leadership they must put forth conscious and constant effort for the promotion of the nations that lag behind. Among the blessings which the Christian nations are in duty bound to carry to the rest of the world, Mr. Bryan mentioned five — education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a higher conception of life. Mr. Bryan expressed the optimistic view that there never was as much altruism in the

world as there is now. Society has passed through a period of aggrandizement, but we are already entering on a second era, in which the nations discuss not what they can do but what they should do. Mr. Bryan concluded with expressing the hope that the United States may so measure up to its great opportunities as to imitate the spirit of Him who "allured to brighter worlds and led the way," and who said, "If I am lifted up, I will draw all men unto Me."

Women as Librarians

THE recent meeting of the American Library Association held at Narragansett Pier, at which more than a thousand people were in attendance, developed many interesting facts regarding library administration and ideals. It is just thirty years since the Association was founded. At that time its members were chiefly men, who were librarians of colleges or of State libraries. A few years after the establishment of a national association it was recognized that technical training is necessary properly to equip individuals who are to have charge of the administration of a library, and more particularly to furnish a standard of training for those who are to do the work of cataloguing, classifying and circulating the books. In these lines women early developed marked ability, and the profession of librarianship, like that of teaching, has become one of the great women's professions. Of the total of about four thousand librarians in this country, less than one-fifth are men. Not only are the small libraries directed by women, but several of the large city libraries also have women at their heads. Frequently men are employed as assistants in libraries under the management of women. Besides the regular library schools, there are now half a dozen summer schools of instruction for educating young women to occupy library positions as they become proficient. The Public Library of New York maintains one of the best and most systematic local schools of this order. The profession of librarianship provides scope both for the "business" type of woman — who possesses a high degree of executive ability — and for the "bookish" woman, who cares for learning pure and simple, and who finds her place in the reference department of the library, serving scholars, and acting as a mainstay to pupils of the schools in their amateur researches. The attention paid of recent years to the children who frequent libraries has created a new specialty — the children's librarian. Here the attributes which belong to the best kindergarten teacher, combined with the faculty of instilling in children at a very early age a love for reading, produces a woman worker of an unusual type. The attributes and abilities possessed and exercised by the members of a library staff unite in fostering a "library spirit," which, being akin to the missionary impulse, animates each individual with a desire to work for the public good and welds the ministries of all into a harmonious whole, which subserves not only the cause of culture and learning, but also that of civic education and political development.

The Scholar versus the Scoundrel

IT was probably due in part to President Hadley's having been an expert student of railroading that his attention was drawn to Charles S. Mellen, president of the N. Y., N. H. & H. Railroad, who was honored with the "Master's Degree" by Yale at her recent Commencement. In conferring the degree President Hadley said: "Mr. Mellen, through his public speeches in the last two or three years, has shown a most commendable desire to have the railroad of which he is head recognize the rights as well as meet, as far as possible, the wishes of the public. He is widely known as being opposed to the high-handed manner in which many of the prominent roads of the country have held up the public for their own private gain." This language lacks the finished elegance of President Eliot's style in conferring degrees, but it is sufficiently plain to be understood by the man in the street. And that Yale believes in respect for the rights of the public and as well in private probity was shown by the fact that on the same day on which Mr. Mellen received his degree the "M. A." (honorary) was also given to George E. Ide, a member of the class of '81, president of the Home Insurance Company, as a distinct recognition of the fact that his company came out unscathed after a rigorous examination by Investigator Hughes, which lasted a day or more. Yale College believes in social justice and personal honor, in fidelity to business trusts, and in political idealism. So do the other universities of the land. It is a big fight of the scholar against the scoundrel, and in the long run the scholar, if he be a Christianized student, will win every time.

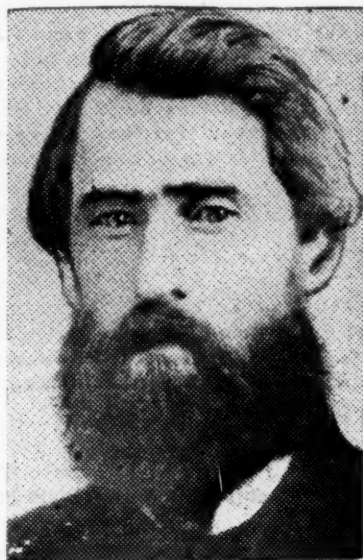
A Pathfinder of Empire

ON June 15, at Salem, Oregon, fitting honors were paid to the missionary pioneer who will be adjudged, we think, by the verdict of history, when all the facts are considered, to have been the leading single influence in the American colonization of our Pacific Northwest. The governors of the three States carved out of the original Oregon territory delivered addresses, and other suitable exercises were held. In the Lee Mission Cemetery—a spot already consecrated by the sacred dust of more of the pioneer heroes and heroines of American civilization and Christianity than sleep anywhere else by the shores of the Western Sea—were laid to final rest the ashes of him whose name it bears, brought from Stanstead, Canada, where for sixty-one years they have reposed. Willamette University thus fittingly celebrated its founder, Jason Lee.

He was a thorough going New Englander of Connecticut stock, though born, in 1803, just across the border, in the Lower Province of Canada, whither his parents had removed three years before. His education was at Wesleyan Academy, Wilbraham, under Wilbur Fisk, along with Jefferson Hascall, Miner Raymond, David Patten, and Osmon C. Baker, the latter being his most intimate friend. When, in 1833, there came what seemed a loud call to the church from the Flathead Indians far beyond the Rockies, Fisk sent at once for Lee as by all odds the fittest man to head the expedition. And he proved to be every way worthy. He was admitted to the New England Conference at Boston in 1833, and carried on its roll until the entry of his death, March 12, 1845.

The story of these twelve years is a thrilling one, and can in no sufficient way be related here. Amid great hardships he crossed the continent in 1834, arriving at

Vancouver in September, and preaching there the first sermon ever heard in that region. With excellent judgment and far-seeing wisdom he selected as mission stations the very spots which have since become the chief centres of influence, locating primarily in the Willamette Valley. The first Protestant church ever built west of the Rocky Mountains was the Methodist church erected in Oregon City near the rapids of the Willamette River. And the first apple tree ever grown on the Pacific Coast still stands, bearing fruit, in the parsonage lot back of this church. Lee proved himself a general in his way, not inferior to another commander who bore that name somewhat conspicuously on other fields in the sixties. In 1838 he retraced his weary journey to the States for reinforcements. And so keenly did he thrill the church that in October, 1839, there left New York for the Columbia River the largest missionary expedition that ever sailed from an American port. It reached its destination, *via* the Horn, in June, 1840,



JASON LEE
Pioneer Missionary

and Lee was superintendent of the largest force of missionary workers then operating in any part of the heathen world. Among them were some of the men who engraved their names more deeply than others on the civil, religious, and educational life of Oregon for the next quarter of a century—the first governor of the Territory, the first judge of its courts, the first Indian agent, the first president, after Lee, of the board of trustees of Willamette University, which was originally called, when Lee established it, "The Oregon Institute." Lee's last appointment stands in the New England Conference Minutes for 1844 as "Agent of the Oregon Institute." He gave the largest subscription, \$600, for the erection of its first edifice, and helped it forward every way by the full power of his strong leadership.

Physically (as well as intellectually and spiritually) he was a strong man, six feet, three inches in height, with a constitution of iron. But he crowded so much into this single decade for Oregon that he broke down under the great strain; returned East in 1843, and after some important labors for his cause at Washington, New York, and elsewhere, retired to the home of his childhood to die. He was a Pauline, pioneer missionary of the Cross, the peer of any man whose name adorns the ever-lengthening roll, and, without question, the most influential personage in shaping the results that history records for the Pacific Northwest. It is eminently well to keep his memory green, and hold up his example for imitation and inspiration.

IN HIS PRESENCE

The Ministry of Love

Invocation

Thou knowest, Lord Jesus, how we fail to serve our time as we ought. Grant us pardon as with contrite hearts we pray forgiveness for our omissions. Give us vision to discover opportunities for service; strengthen us to take up with zeal and devotion our tasks this day, and to give our own selves to the needs of others!

Scripture

"But we were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us."—1 THESS. 2: 7-8.

Meditations

I—The Greatness of Gentleness

Paul might have claimed authority and have impressed his commandments upon his friends. He chose the wiser way. He was gentle in his firmness and gracious in his assertion. The soul answers such treatment with gentleness and grace in its response. We mistake the genius of strength. It does not lie in haughty assertion or in the parade and pomp of power. True strength lies in the kind and calm assertion of the truth. Patience waits for results, and does not murmur while the issues tarries. Meantime, he who is in accord with the purpose of God does not fret or boast himself, for he has learned the meaning of these words which David sang in his great psalm of praise: "And Thy gentleness hath made me great."

II—The Nursing of the Christian Life

We often expect too much of ourselves and far too much of others as they begin to walk in the Christian way. The child must learn the poise and strength of the firm step; the pupil must pass from rudiments to the enlarging sphere of ampler knowledge; the Christian life never leaps full grown into being, but is gently nursed from its incipient stages into vigor and blossom and fruitage. Paul compares himself to a nurse. That means skill and knowledge in the apprehension of the condition of the patient. It means service repeated and prolonged on the part of one who is strong for the good of one who is weak. It means, also, a certain degree of trust on the part of the patient in the skill and the service of the nurse.

III—The Gift of Yourself

What a consummate master of the art of teaching was Paul! He was ready to impart, not a body and doctrine, not a theory of life, but his own soul. This is the genius of teaching. The true teacher gives himself. The very substance of the soul is expended in the true ministry of teaching others any vital lesson which bears upon life and duty. Let no person dream that he can live by discharging in a perfunctory manner the tasks and the duties of any day. True life is really a gift of the soul—the sharing of the depth and the reach of that which we ourselves have experienced. The motive behind it all is love.

Prayer

Dear Father, Jesus our Master has taught us what the gift of ourselves to others really is. Help us that we may discover in His gentleness, His helpful patience, and His personal gift of life, the standards according to which we shall gladly serve Him every day. Thou hast set us into such intimate relationships with others that we cannot and would not sever them. Help us to make the ties ever stronger, and to extend the relationships ever more and more widely.

SYMMETRICAL CHRISTIAN LIFE

THE common mark of Christian people is the earnestness and constancy with which they strive for the attainment of growth in their religious life. In spite of the fact that many church members seem to take their religious obligations lightly, it is still true that deep earnestness marks the religious life of Christians today. We are all seeking to gain new power and grace. There is, however, with most of us a deeper question than the question of attainment; it is the place which the attainment is to occupy in the symmetrical structure of the Christian character as a whole. The ideal in the New Testament is that of balanced and harmonized graces. One of our constantly pressing problems is the problem of symmetry. One man leans on the side of justice. Another is out of plumb in his tendency toward forbearance. With one a devotional element is made emphatic. With another the practical is raised to a special place and the mystical is ignored.

What you most need is not only new attainment in Christian character, but that particular attainment which will make your personal, Christian life harmonious and symmetrical. It is not enough to seek the gift which will serve just the immediate need of practical utility. We must also seek the gift which will fit most perfectly into the symmetrical development of our entire Christian life.

ENCOURAGING INDICATIONS

IN many respects the awakening of the Christian people of New England to a keener sense of responsibility to the foreign people among us, and to the privilege of closer relations with them, and the distinct effort to church and Christianize them, is the most encouraging and hopeful omen of this hour. This fact is recognized not only by our religious but by our secular journals. Among the most interesting features and departments of the many found in the *Saturday Evening Transcript* are the columns which appear under the head of "The Churchman Afield." A writer of special scope and pertinency presents some important and practical line of Christian effort in each Saturday's issue. On June 30 the work of "Assimilating the Foreigner" was very helpfully considered, as the following excerpt will indicate:

"One of the next great forward movements in our New England churches ought to be, and will be, I believe, in behalf of the various strains of alien population that have taken up their abode in our cities and towns. Already religious conventions are discussing the problem, and a policy of enlightenment and incitement is being determined on by the leaders of the church. The first essential is to get the rank and file of members thoroughly informed, touching the extent and nature of this foreign invasion, and then to hearten them for patient, painstaking labor among these children of Italy, Austria, Hungary, Finland, Sweden and other lands. Statistics have their uses in this connection, and they are sufficiently startling to jog the old-time New England Christian out of his comfortable complacency, for as the native population declines, and the offspring of foreigners multiply,

many a church suffers a corresponding decline. If it is to recruit itself, it must go outside the bounds of its natural parish and find and woo the material just becoming domesticated among us."

In this connection we present also one of those marvelously illuminative and revelatory utterances of President Tucker, of Dartmouth College, which recently appeared in the *Congregationalist*. It will bear prayerful reading and consideration. It is fittingly entitled, "A Challenge to our Native Stock," and is as follows:

"If God were not pouring into New England out of the riches of other countries, New England would be empty. While the latest foreigner may not compare favorably with the native stock, what of the second and third generations of foreigners? They are forging to the front, partly because of their virility and ambition, and partly through the sacrifice of the homes to educate their children. The rising scale of foreign population is on a better level than the falling scale of the native population. If the old New England stock is not willing to sacrifice as it used to, and if the New England boy is not as ambitious as his grandfather, I thank God that He is sending us those who are willing to sacrifice and anxious to rise; and that He is giving this challenge to the old stock: Rise up and show yourselves! If we do not see and feel it, it is to our shame. We are not the elect of God unless we prove our election, and if He can do better for the world through some other stock and religion than through the native stock and Protestant religion, let Him work in His own way."

GROUP VILLAINY

A NEW factor is becoming distinct in our moral reckoning. It is the villainy of groups of men and the responsibility and relationship of the individual thereto. Perhaps the most dangerous schism in our moral thinking lies in the separation which we make between individual responsibility and group responsibility. Men who would scorn a personal wrong as an overt act, lend passive consent to corporate transgression of the moral law. They assent in the group villainy, and allow the act of the corporation to stand in a different category from that in which they place their individual deeds. The Christian church must begin with its children to treat the matter of individual responsibility for the action of groups to which the individual belongs. Our children must be taught that no wrong deed can be justified simply because it is done by many men together. Personal responsibility in corporate relationships must receive a new emphasis and assertion among all Christian people.

UNDEVELOPED BRETHREN AND INFERIOR RACES

IN public addresses and in current literature it is very common to meet with the term "inferior races." The words are easy to say and we pass them unchallenged, taking it for granted that we have simply noted a distinction of degree which holds in the classification of humanity. The more we submit the words to a fair test, however, the more there is revealed to us a certain definite denial of the fundamental words of Jesus lying be-

hind the words. We do not mean that there is no such thing as differences between races. Individuals differ and so do groups. To speak of "inferior races" does commonly imply that there is in the race itself a definite element of weakness and worthlessness which makes the race thus characterized incapable of that development to which the universe is subject. This is a practical denial of the teaching of Jesus concerning human brotherhood.

There is another way of describing the same fact. Instead of branding the race as inferior, it is in accordance with the teaching of Jesus to describe it as undeveloped. To speak of the undeveloped race is to grant all the differences which are seen to exist in the present status of the race as compared with other races; but it does point out the hope that the race so described may move to ever higher ground and realize increasingly its larger heritage. The Christian way of regarding any race is to consider it from the standpoint of the undeveloped brother, and not to load it with the opprobrium of essential inferiority.

Emil Reich's Bankruptcy of Total Abstinence

IN certain circles the name of Emil Reich is one to conjure with. His aerated work on the "Bankruptcy of the Higher Criticism" appears from our Book Concern, and is in some quarters vociferously lauded. Mr. Reich was welcomed as a lawyer, traveler, literary man, whose independent judgment was deemed most weighty, especially against the conclusions of German biblical critics.

But now Mr. Emil Reich appears also in the role of one who has proved the bankruptcy of total abstinence from alcoholic drink. In the *London Daily Mail* he recently showed conclusively (?) that in the United States total abstinence goes hand in hand with crime, and that the use of alcoholic drink is Siamese twin to law-abiding. For instance, quoting from the United States census report of 1890, he shows that of the offenders classed as "juveniles," to the number of 14,846, the great majority were "total abstainers," with rarely a "drunkard" recorded among them. Clear and indisputable proof! He forgot, however, that of the 14,846 reported as juveniles, 7,491 were under fourteen years of age (from two years upward), and that 14,241 were under nineteen years of age. One recalls Peter's cogent reply: "These are not drunken, seeing it is but the third hour of their age."

Garbling the Government statistics, Mr. Reich declares with much bravery "that 272 crimes were committed by adults against the Government, as against 96 of such crimes by drunkards," whatever that may mean. Had he gone further he would have found that of the crimes committed in the United States in said period, the official percentages were: Total abstainers, 18.37 per cent.; moderate and occasional drinkers, 58.25 per cent.; drunkards, 23.38 per cent.

This would show that more than four crimes were committed by the last two classes combined to one by the former class. And this is Mr. Emil Reich, over whose trenchant and epoch making logic so many of our brethren are doing! It is all of a piece, bombastic and pretentious. His argument in the "Bankruptcy of Total Abstinence" is exactly as good and exactly as bad as it is in his "Bankruptcy of

Higher Criticism." Both are the laughing-stock of scholars, and should be of all who are not hopelessly wedded to their idols. This "bankruptcy" business is being over-worked.

The Coming Citizens

THE *Methodist Times*, which styles itself "A Journal of Religious and Social Movement" — an excellent descriptive title, to which it lives up — contained in a recent issue an interesting article entitled "Down East," which gives a pathetic account of conditions in the East of London. John Burns once wrote, "On Sunday night I took my stand with my wife in London's worst street, and watched a Methodist meeting that was being held under a bright lamp. I saw the upturned faces of seven little children who could have sat for Reynolds' angel cherubs, or for Grinling Gibbons' carving in the choir of St. Paul's." This is a vivid picture of common events in the East London Missions. In the East End the children almost live in the streets, getting such meals as they can in the thoroughfares, being restrained by very little home influence, and finding constant opportunity and inspiration to sin. "But there they are," says the *Methodist Times*, "the coming citizens of the world's greatest and richest city, quick-witted, bright-eyed, lovable, buoyant, and fruitful for good and for God, if only something can be done for them from the centre point of the Christ Spirit. For twenty one years the East End Mission has had joy upon joy amongst its thousands of children, and its six centres now operating over an area of two to three square miles are all the haunts of children to whom the 'Wesley-Ann' is always a source of happiness." How great the destitution of the East End is may be inferred from a report issued some time since for the one borough of Stepney, which showed that of the children attending school 267 had no boots, 2,704 had very bad boots, 1,787 wore ragged clothes, 416 went without breakfasts, 1,419 were fatherless, and the fathers of 3,248 were unemployed. Truly the cry of the children in the East of London is very bitter!

Distinguished Swedish Minister

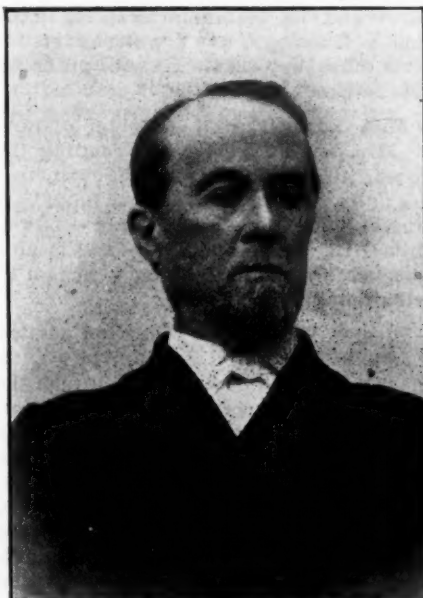
REV. VICTOR WITTING, of Quincy, Mass., one of the founders of the Swedish Methodist Episcopal Church in this country, died, July 2, from the effects of an apoplectic shock. He was a native of Malmo, Sweden, and was born March 7, 1825. When he came to this country from Sweden, in 1847, there was only one Swedish Methodist Church in the United States, and that was at Victoria, Ill.

The first Swedish Methodist Church was organized in Stockholm, Sweden, in January, 1868. There are now in this country more than 250 Swedish churches, with a membership of 18,000, and in Sweden 114 churches, with a membership of 19,000. There are now several Swedish Conferences in this country. All this Mr. Witting has witnessed, and largely aided to bring about.

He was converted on New Year's eve, 1854, in Madison Street Church, New York city, during the pastorate of Rev. Dr. J. S. Inskip. Joining the Central Illinois Conference in 1855, he was appointed to the Swedish Church at Andover, Ill. In 1862 he was appointed editor of *Sandebudet*, the first Swedish Methodist paper ever published, and was reappointed several times to this important position. In 1868 he was made superintendent of the work in Sweden, remaining in that country at

that time nine years. In 1889 he was transferred to the New England Conference and stationed at the Swedish Church, Worcester. In 1896 he took a superannuated relation at his own request. In his retirement he wrote an autobiography which has been published in three editions, and was received with much favor.

Mr. Witting was married, in 1849, to Kathrina Lind, of Sweden. By this union there were nine children, all of whom are living. Mrs. Witting died in 1901.



THE LATE REV. VICTOR WITTING

Public funeral services occurred at the Swedish Church, Stebbins St., Worcester, on Thursday, July 5, and the interment took place at the Swedish Cemetery.

PERSONALS

— Bishop Earl Cranston was sixty six years old June 27.

— Rev. Daniel Dorchester, Jr., of Christ Church, Pittsburg, was elected president of the Alumni Association at Wesleyan University, Middletown.

— Rev. Camden M. Coburn, D. D., has been elected professor of English Bible and philosophy of religion at Allegheny College, a fact in which we greatly rejoice. Dr. Coburn is splendidly qualified for the chair.

— Rev. George Heber Jones, D. D., who has spent the larger part of his active work in the mission field, and many years of this in Korea, is on his way to that country, having been elected to the presidency of the newly established theological school of our church at Seoul.

— Mrs. William Butler and Miss Clementina have gone to Bristol, R. I., for several weeks. They are booked to sail from New York city, with Dr. John W. Butler of Mexico, for Naples, on their way to the India Jubilee, Sept. 15.

— The board of directors of McCormick Theological Seminary, Chicago, at a meeting held on June 11, elected Rev. Dr. Edgar P. Hill, of Portland, Ore., as the successor of Dr. Herrick Johnson in the chair of homiletics and applied Christianity.

— Rev. Dr. M. S. Kaufman, of Norwich, Conn., was in attendance at the Commencement exercises at Wesleyan University, Middletown. An interesting feature of the occasion was Dr. Kaufman's initiation to the Phi Beta Kappa society. A graduate of

the Northwestern University, he will be a member of the Phi Beta Kappa chapter of his own college, but was initiated at Middletown as a matter of convenience.

— A letter from Dr. W. H. Meredith, bearing date of June 27, and written from Bristol, Eng., says that Mrs. Meredith's health is much improved, and he adds: "I have just entered for the summer course at Cambridge University. It is like our Harvard University summer course."

— Dr. R. S. Rust of Cincinnati is now in his ninetieth year. May the grand old hero stay with us until he is a centenarian.

— We deeply regret to learn of the death of Howard Brady, fourteen years of age, the very promising younger son of Rev. Dr. James Boyd Brady.

— Gen. Frederick D. Grant, the son of the commander of the Union armies, proposes that the one hundredth anniversary of the birth of Robert E. Lee, which comes next January, be observed throughout the country. That is a splendid suggestion and we hope it will carry.

— This is the way the *Boston Transcript* sizes up Chancellor Day:

"James Roscoe Day, chancellor of Syracuse University, who has jumped into a good deal of notoriety because of his attacks on President Roosevelt's policies, is the largest man in Syracuse, standing six feet four inches in his stockings, and weighing 260 pounds. He has been at the head of Syracuse University for twelve years, in which time he has met with marked success, the institution having grown under his guidance from a small college with a handful of students to a great university with over three thousand. His ambition is to make it a rival of the University of Chicago."

— On Wednesday, June 20, at the home of the bride's parents, Mr. Raymond J. Barber, of Newton, Mass., was united in marriage with Miss Mabel Leonard, of Norwood, N. Y. The ceremony was performed by Rev. Dr. J. M. Leonard, presiding elder of Lynn District. The bridesmaid was Miss Minnie Dunlop, of Norwood. The best man was Mr. Fred Barber, brother of the groom, and the ushers were Mr. Henry Sewell, of Nebraska, and Mr. Walter Pfehl, of Philadelphia. Mr. and Mrs. Barber, after spending the summer in the Adirondacks, will reside in Salt Lake City.

— From a letter written by Miss Seaverns, our editorial assistant, from her earthly summer paradise, Pemaquid Point, Me., we extract, for her many friends, this characteristic paragraph:

"I spent the whole morning in a little cove down close to the surf, where the big rocks behind me shut off the sun. The tide was going out, and I crept down on the wet, barnacled rocks, as far as I dared, and sat there till noon, entirely away from the world, only the great stretch of sea and sky before me, the foam at my feet, and the cliffs behind. I had brought a book, but could not read a word. And how I wished the work was such that, like a teacher, I could leave care and heat behind for a whole summer, and spend it here!"

— Our readers will be interested to learn of the characteristic success of Rev. Louis Albert Banks, D. D., at Trinity Church, Denver. He began his pastorate at Denver March 18. In the three and a half months he has received 270 members into the church — 102 on probation and 168 by letter. It has all been a very quiet work. He has not advertised a theme for a sermon in the papers, but has simply preached the simple gospel, and worked hard to hand day and night during the week. Congregations have been very large and the church is full of encouragement and enthusiasm. Dr. Banks and family spend their vacation, July and August, at Indian

Creek Park at the foot of Mt. Evans, in the Rockies. He has bought the log cabin formerly occupied for a summer home by his friend, Rev. Dr. C. M. Coburn.

— Judge Wm. M. Farmer, recently elected justice of the Supreme Court of Illinois, is an honored and active member and officer in First Church, Vandalia, Ill.

— Prof. L. T. Townsend is at Eagle's Mere, Pa., delivering a course of fine lectures before the Y. M. C. A. Convention of that State, on the "Harmony between Bible Revelation and Modern Science."

— Rev. E. W. Virgin in a note says: "Rev. R. P. Walker, at whose cottage I am writing, is, by the judgment of his physician and himself, constantly improving in the quiet of this cottage city of Asbury Grove."

— The late Rev. Dr. T. A. Goodwin, of Indianapolis, said his favorite hymn was —

"One sweetly solemn thought
Comes to me o'er and o'er."

That hymn has served to bear many saints through great trials.

— The silver wedding of Rev. and Mrs. H. W. Norton will be observed on Wednesday evening, July 18, at eight o'clock, at the parsonage in Dover, Maine. This is their fifth year with this church, where they are greatly beloved, as in all the churches which they have served.

— Rev. Rennetts C. Miller, of Fall River, recently elected New England field secretary of the International Reform Bureau, in a personal note to the editor says: "Our Reform Bureau will attempt to do a greatly needed work here in New England, practically untouched by other reform organizations."

— Rev. William Thompson, of New Hampshire Conference, who had to take a rest from pastoral responsibility this year because of nervous fatigue, is sufficiently recovered to do supply work on Sundays, and will be glad of such opportunities. He can be addressed at 56 Sheridan St., Jamaica Plain, Mass.

— Baker Memorial Church, this city, is draped in black on account of the death by accident of one of those rare spirits whose very presence makes religion attractive. William Wark, class-leader, pastor's helper, and everybody's friend, was injured at Newton Centre on Monday, July 2, while at work, and died in the Newton Cottage Hospital on Friday last. An obituary with a portrait of this good man will appear next week.

— Dr. Levi Gilbert, editor of the *Western Christian Advocate*, after a visit to his own college, De Pauw, thus commends its president, Dr. E. H. Hughes: "This man, in his democratic bearing before the students, in his sincerity of aim and acts, has grappled the student body to himself as with hooks of steel. Fortunate the young man who spends his months under the tutelage of such a man."

— Rev. George R. Grose, of First Church, Lynn, is urgently invited to Central Ave. Church, Indianapolis, one of the strongest and most desirable appointments in the connection. The invitation was a complete surprise. The church is willing to wait until the end of the year for Mr. Grose if necessary, and as it is a family church with a splendid and assured constituency and resources for doing the kind of normal work in a large community for which he feels fitted, the opportunity possesses unusual attractions. But First Church heartily appreciates and deeply loves its present pastor, and does not mean to part with him. It is not easy for Mr. Grose to decide

the case, as he is especially desirous to discharge his full obligation to his present pastorate.

— Rev. Dr. Davis W. Clark is summering with his family at Annisquam. He is supplying Epworth Church, Cambridge, for one month.

— The *Springfield Republican* says: "Ex-Gov. Yates of Illinois appears to be making a pretty serious fight for Senator Cullom's seat in the Senate."

— Dr. A. L. Knudson, professor-elect of Hebrew and Old Testament exegesis in the School of Theology, was a welcome visitor to this office last week. He will probably reside in Brookline.

— Miss Edith Forest, daughter of Rev. and Mrs. H. F. Forest, is spending the summer in Italy, visiting the principal cities and studying art. She has taught art in three of the Methodist schools — Tilton, Kent's Hill and Montpelier — and is now connected with Miss Capen's School in Northampton.

— Bishop Willard F. Mallalieu visited our Italian Mission on Sunday, July 1. A large congregation had gathered to hear the Bishop, who, interpreted by the pastor, Rev. S. Musso, preached a very effective sermon on the advantages of Christian life. After the sermon the Bishop received fifteen new members in full membership, baptized two little girls and administered the communion to nearly one hundred. Bishop Mallalieu expressed his satisfaction in the progress of our work among the Italians in the North End.

— The *Baltimore Methodist* of last week contained this surprising announcement: "One day last week Rev. Geo. H. Corey, D. D., a supernumerary member of Baltimore Conference, a man of unusual brilliancy and ability and once pastor of the Metropolitan Church, was smitten with heart trouble while on the streets of Washington and died almost at once. He was buried from the Riggs House at Washington, where he lived, and the services were in charge of Dr. H. R. Naylor, the presiding elder of the district."

— Mrs. Harriet Linn Beebe, wife of Dr. Robert C. Beebe of Nanking, China, died in Meadville, Pa., Sunday, July 8, after a long illness. For twenty years she shared Dr. Beebe's duties and privileges in connection with the missionary work of the Central China mission, contributing in large measure to his success in connection with the Philander Smith Hospital in Nanking. Three children mourn with their father the loss of their noble Christian mother. The funeral took place in Meadville, Tuesday, July 10.

BRIEFLETS

ZION'S HERALD, believing, as heretofore, that more reading is done in summer months than in any other part of the year, strives especially to meet satisfactorily the reasonable demands of its readers. A critical examination of every page is, therefore, requested.

After their baths of tears, how much more clearly our eyes see things spiritual and eternal!

Hon. Lyman J. Gage, ex secretary of the U. S. Treasury, a man of especially honorable and successful life, having reached the age of seventy years and having been subjected to newspaper criticism and interviews, is at last forced to say: "I have not

yet been invited to join the Theosophists. . . . I am just living my own life according to my best conception of it, and would much enjoy it if I could be left to mind my own business." With the emphatic but wholly reasonable request which he makes every person who loves personal liberty must heartily sympathize.

Life's cross becomes its crown when we are ready to exchange the joy and glory of the visible for the joy and glory of the invisible.

A cartoon in the *Minneapolis Journal* represents Japan as pointing to the Russian bear, and as saying to Korea, "You ungrateful little beggar, look what I saved you from!" Korea replies, "Yes, and now who's to save me from you?" That is the question. The Powers at large have no answer at hand for it. Korea is being steadily Japanized. There are some kicks, there will be some futile remonstrances, and then the Japanese boa constrictor will proceed to digest at its leisure the peninsular kingdom.

What do the advocates of the canteen make of the fact, which was brought out in official reports in connection with the long temperance debate in the House of Representatives on June 12, that while the cases of discipline in the canteenless Soldiers' Home in Washington for Regulars is only 18 per cent., it is 56 per cent. in the Home at Dayton, Ohio, where a canteen is allowed to dispense its "blessings" — although at Dayton no outside saloon is allowed nearer than a mile and a half? The conspicuously brave advocates of a sensible temperance in that notable debate were Congressmen Crumpacker of Indiana, Littlefield of Maine, Tirrell of Massachusetts, Gardiner of Michigan, and Sims of Tennessee. Let their constituents take note!

Unless we have a Christ we have no basis for a theology. If it is Christless, our speculative thought, however imposing it may seem, or however it may impose on ourselves and others, becomes all circumference and no centre. In a true sense theology that is theology is Christocentric. Logically theology may begin with God, but practically we know next to nothing of God save through Christ.

"Wouldst thou go forth to bless?
Be sure of thine own ground;
Fix well the centre first,
Then draw thy circles round."

Among the special gifts recently received by the Missionary Society, is one of \$15,000, which was handed to Dr. A. B. Leonard, corresponding secretary of the Society, the donor forbidding the publication of his name. The gift is to be divided equally between India, the Philippines, Africa, China, Korea and Japan, and is for the opening of new work in the following manner: In each of the countries named, a native church and parsonage are to be erected, and the balance of the money is to be used for the support of a native pastor until the fund is exhausted.

Every nation that has had God's Word at all will be judged at the last great day by the use to which it has put the Bible. The Burmans took Judson's Bible and cut it up and made kites of it — that was all they knew of its worth. There have been Romanized peoples who have burned the Bible, and others who have worn it as a charm wherewith to stop arrows or bullets in battle. England and America have

Continued on page 896

World Progress

THE Lake Mohonk Conference on International Arbitration, recently closed, was the most important session ever held. Samuel B. Capen, who was on the business committee, said that of all the subjects discussed this year he regarded that for a regular international parliament as the most important, and the restriction of national armaments stood second. Readers of ZION'S HERALD have already been in touch with this movement for the world legislative body, and they know that it is the beginning of the practical organization of the nations as a political unit.

Most wonderful is the progress which has been made in this direction. ZION'S HERALD was one of the first papers in the country to lend a kindly ear to the reasons for the movement. Its readers will recall that in 1902 a petition was presented to the Massachusetts legislature asking Congress to empower the President to call a meeting of the nations to take such steps as might be found practicable for the formation of a world legislature, and that the Boston Methodist ministers' meeting adopted unanimously a motion indorsing this petition. The following year the American Peace society put its strong shoulder to the wheel, and it is to be given large credit for the world-wide publicity the cause has gained. It was through its president and secretary that a petition for a regular international congress was presented to the Massachusetts legislature. The desired resolution was reported and adopted unanimously. Later, by Secretary Trueblood, the matter was given a standing in the resolution of the Interparliamentary Union, adopted at St. Louis in September, 1904, which, presented to President Roosevelt, was the direct occasion of his issuing the invitation to the nations to the second conference at The Hague.

It is impossible for any person, no matter how well versed in world politics, to overestimate the importance of this rapid advance in world consciousness and hopefulness. This movement outranks all direct efforts at peace and arbitration, because it is the most reasonable and most efficient way of securing both, and, in addition, it goes far in advance of what either of them, or both together, could ever accomplish alone. This movement looks forward to the time which must surely come, though it may be long in coming, when the present doctrine of absolute national sovereignty will have been superseded by the true doctrine of world sovereignty. Of course there will be powerful conservatism against recognition of the truth, but the fundamental truth that mankind is really one body already—made so by the Creator against whom human institutions are of no account—will surely overcome all imperfect human views.

Hence, seeing all these most momentous things, it is only fair to make much of this year's session of the Mohonk Conference, and to say truly and strongly that it is the most important conference which has yet been held. This has been no gathering of dreamers crooning over impossibilities, but it has been a company of practical men—statesmen versed by long experience in international affairs, business men familiar with business complications and dangers, and sure to look with aversion upon any impracticable scheme, educators who are familiar with the developments of history and the upward course of nations, and others who would be very quick to refuse to give the approval of the conference to a chimerical scheme. But the indorsement of the conference, twice given to the international parliament proposition, was unanimous. Therefore it is good news to the world that such progress has been made.

Mt. Hermon's Twenty-fifth Anniversary

LILLIE R. POTTER.

Preceptress Lasell Seminary.

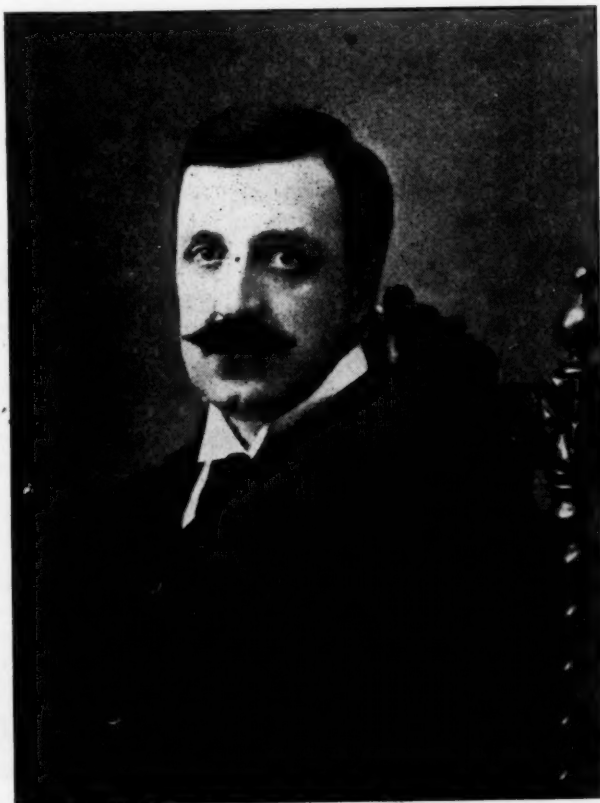
DURING these latter days the religious world has been turning with renewed interest to Moody's Northfield. Here we have been enjoying three days of gracious hospitality, joining the *habitués* and former students in celebrating the twenty-fifth anniversary of the founding of Mount Hermon, Dwight L. Moody's school for boys. This splendid institution is one of those permanent mercies which testify to the wise building of this man of God. A quarter century ago Mr. Moody, whose sympathies were world wide, but whose service invariably began at Jerusalem, was driving one day, perhaps along this favored Connecticut River Valley, when the thought of this school came to him. Possibly he was thinking of his own struggle through limitations out into service, and was filled with a longing to aid other untrained and restricted youths. He never

claimed "When I remember the farm and the rocky hills of twenty years ago, and when I see this beautiful chapel and this campus covered with buildings, I feel like exclaiming, 'What hath God wrought!'"

Today seven fine buildings and several attractive cottages, most of them of brick or stone, adorn the campus, while in addition the residences of members of the faculty give home like air to the school compound. "Beautiful for situation" is this Hermon school, especially so as seen from Northfield, four miles away. Broad meadows, well-kept farms and the majestic sweep of the treacherous Connecticut lie between the town and school. Here nature is at her best. We question if there is in any land a fairer school site! We know of only one that can compare with it, and that is occupied by Northfield Seminary.

The twenty-fifth anniversary celebration proper began with a "jubilation" Saturday night. That was the name given by the students, and they lived up to the name. Protected by two matrons, we ventured to accept the informal but cordial invitation. A drive of four miles brought us to the dining hall, the scene of the merry-making. We always knew that a boy's idea of a good time was measured in proportion to the noise. The alumni, five hundred strong, were "boys again just for that night." Hermon songs and college yells prevailed, *ad libitum* and *ad infinitum*. The spirit of camaraderie ran riot, but if you knew Mount Hermon as we now know it you would understand that even in her wildest and merriest mood her sons never behave themselves unseemly.

Here for the first time we saw and heard Prof. Henry F. Cutler, Mount Hermon's principal. After that enthusiastic welcome from the boys, old and new, we never again



W. R. MOODY

Son of D. L. Moody, and Director of Schools and Conferences

wasted a moment in questioning why some men are "born to the purple" and others not. He only knew that in God's sight all men are born free and equal, all with divine possibilities and powers, and would not that none of these miss his birth-right. God helping him, he would "see to it" that these less favored sons should be enabled to come into their rich and rightful inheritance.

The Mount Hermon School has not reached its present remarkable growth and success without a struggle. But at the beginning it had back of it a Christian man, and has back of it today the strong son of that Christian founder, who in the spirit of the old vikings will "find a way or make one." The equipment twenty-five years ago of Mount Hermon consisted of the old Purple farm and adjoining acres, the site being purchased with money given by Mr. Hiram Camp of New Haven, Conn., and a number of English friends. Some five years ago the late Mr. Henry M. Moore—next to Mr. Moody, Northfield's most honored and beloved friend—ex-

questioned his position in the hearts of his students. Even in this most informal of all the anniversary functions, there was a note struck which told the secret of Mount Hermon strength. The welcome from the principal contained its quota of fun, but it was not finished until he had asked his returning boys how life was unfolding to them and how they were serving God. Responses came from representatives of Hermon Clubs all over the land. Occasionally an old college-day "stunt" was insisted upon, and class and college yells waxed louder. At the finish the Hermon song was sung by several hundred trained voices, for all students are required to take music, and the splendid singing, not only of the Glee Club but the entire student body, was one of the most inspiring features of this silver jubilee.

Sunday, Commemoration Day, opened with a prayer-meeting at 6:30 in Memorial Chapel. This beautiful church home of gray granite was built as a memorial of Mr. Moody's sixtieth birthday. But with characteristic modesty he refused to allow his

name to appear on the tablet which declares the chapel to be "erected by the united contribution of friends in Great Britain and the United States, to the glory of God, and to be a perpetual witness of their unity in the service of Christ." The flags of all nations were gracefully draped above the attractive auditorium, which has a seating capacity of one thousand. A garland of mountain laurel encircled a fine portrait of the founder.

Rev. John McDowell ('90), pastor of the Fourth Ave. Presbyterian Church, of Newark, N. J., gave the anniversary address. His empty sleeve attracted sympathetic notice, and we found that in early life he had worked in the coal mines of Pennsylvania, and there had lost his left arm. But God can organize victory out of accidents as well as mistakes. The mining company sent the crippled boy to Mount Hermon. Later he entered Princeton and graduated with honor, and now came back to Mount Hermon to pay eloquent tribute to the school and its founder, who had taught him not "how to make a living but how to

live, I think I shall study law." "My boy," he said, "don't you think the country has enough poor lawyers already?" Then he seriously suggested the ministry. After prayer on the part of both, and a few days to think matters over, I decided to accept his generous offer and enter the Chicago Training School, knowing that the knowledge there gained would be infinitely worth while, even if I did not enter the ministry. But I soon found that Mr. Moody had advised wisely, and from that day to this have been thankful that I received my "call" through this best of friends. Others testified that the Gospel of Jesus Christ as they had learned it at Mount Hermon was the only "workable" Gospel.

Again at eventide, an evangelistic service was conducted by Rev. Joshua Gravett ('89), of Denver, Col. Scores of young men at this hour confessed that they had learned in this school the dignity of labor and the real values of life. As we heard hundreds of men testify to the personal touch and influence of their beloved founder, we questioned how this busy man

could find time to give himself thus constantly to so many individual lives. Monday was known as Alumni Day. The program began with these significant words of Mr. Moody: "I am convinced that what the world wants is pure men and women, not great men, but pure, honest persons that God can use." Rev. T. Bradley Hyde ('88), president of the Canadian Congregational Union, gave the annual address to the alumni, a heart-to-heart talk to his comrades, urging them to be loyal to the holy traditions of their Alma Mater. Class reunions followed, and late in the afternoon a demonstration took place, not in the laboratory but on the campus—a great procession of all sorts and conditions of men. One of the early classes marched under a banner which read, "We do not believe in race suicide." Wives and children helped to fill their ranks. The unmarried members of the class carried a special transparency which declared, "We are all engaged."

Nearly nine hundred sat down at the closing banquet Monday night. If any one has an idea that goodness and gladness are incompatible they ought to have been on the ground! In the matter of fun and frolic no one waited in "the order of their going," but all started out or in (as you wish) just when and where their good spirits moved. The toasts following the "feast of good things" are well worth repeating. Of special interest was the message of Lee DeForest, a Mt. Hermon boy of whom the institution is justly proud. He prefaced his scientific toast by a group of amusing reminiscences of old Hermon days, when he worked in the school laundry. There he learned the dignity of labor. Though paying due credit to the great university in which he trained later, he did not hesitate to say that his most important lessons had been learned in Mr. Moody's school.

The last and most important message was Mr. William R. Moody's, in response to the toast, "Looking Forward." It has not always been idle curiosity which has prompted interested men to ask if Mr. Moody's son will equal his father in those qualities which made him great and unique. Let those who know the son best answer the question. This much he has answered for himself, that he is equal to the obligation of carrying on with marked success the great work begun by his illustrious father. He has individually and a strong personality of his own, has won the unbounded confidence of his father's friends, and is possessed of that characteristic modesty, the lack of which has prevented some truly good men from being great. Like his father, he is a man of faith and works, an optimist who believes in untiring service. When he prophesies a good thing for Mt. Hermon, you may be sure he has reason for the hope that is in him. The fulfilling of this prophecy began then and there on that anniversary night, when the Holbrook family, of Keene, N. H., the mother and two sons, both graduates of the school, pledged money for the erection of a new building, while the alumni followed with a pledge of \$10,000 to be raised annually for the general expenses of the school.

Robert E. Speer's masterful message brought these remarkable anniversary exercises to a fitting close.

As we turn to recross the river, we pass on our way the old recitation hall dear to the heart of every student volunteer, for here in the upper chamber, in July, 1886, the Student Volunteer movement had its origin. The air is filled with the victorious shouts of a baseball team, for Hermon's strong sons have won an enviable record in the athletic world. We pass on alone for our last pilgrimage to Round Top.

Pausing at the gate of the old Moody homestead to visit a bit with an aged relative of the family, who is setting out some plants, but stops, trowel in hand, to affectionately talk over "George's brother Dwight," we gratefully accept the flower she offers, then turn into the narrow path which leads to the sacred God's Acre. Who can describe the perfect peace and beauty of the hour!

On the seminary grounds, within sight but beyond sound, a company of students are playing. Near at hand is the house where Dwight L. Moody was born; in the open, away towards the river, the house where he fell asleep. The spirit of the just man made perfect seems to fill the place. With reverence we ask for the secret of the ever-living power of this soul, who even on this side of the great divide bore the stamp of immortality. We turn our eyes to the lowly grave and read our answer; "He that doeth the will of God abideth forever."



SILLIMAN SCIENCE HALL, MT. HERMON SCHOOL FOR BOYS

make a life." He outlined the four things for which Mount Hermon stands: Jesus Christ, the Bible, the kingdom of God, and the supremacy of Christian character. Among his utterances were these: "What the world needs is not so much good advice as good news." "The transgressions of many of our men in authority are so great that when the roll is called we wonder they do not answer guilty instead of present."

A vesper evensong service, lead by Principal Cutler, gave an opportunity for a score of representatives of different professions and occupations to express their indebtedness to Mount Hermon. Most touching were the testimonies of these consecrated workers, as they told how the religious principles learned at the school had carried them triumphantly through temptation in the business and professional world. One lawyer spoke enthusiastically of his Bible class of one hundred members. A young minister declared Mr. Moody had a direct way of his own in dealing with Hermon boys: "I was just leaving the school after graduation when Mr. Moody sent for me. Without any preliminaries he asked, 'Newcomb, what are you going to do with yourself?' 'Well,

could find time to give himself thus constantly to so many individual lives.

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Some Women Misleaders

REV. DANIEL STEELE, D. D.

No. I.

Joanna Southcott

JOANNA SOUTHCOTT, who was a visionary religious misleader rather than an artful impostor, was born in Devonshire, England, in 1750, of poor parents. From the rank of a domestic servant and shop girl, she became the famous founder of a sect whose fundamental principle is the salvation of mankind through the agency of a woman, and that was herself. At first she was a consistent member of the Anglican Church; then "by divine command" she joined the Wesleyans in 1792, the year after Wesley died. She soon began to use her class-meeting for the purpose of uttering visions, revelations, and predictions of future events. For this reason she was soon excluded from the Methodist Society. She declared herself to be the woman driven into the wilderness "to be delivered of a man child called Shiloh who is to rule all the nations," spoken of in Revelation.

She happened to gain public confidence by the fulfillment of some of her predictions. When the Peace of Amiens was concluded in 1801 and all England was jubilant, she predicted that a long series of bloody wars would immediately follow. When these occurred and the English feared that Napoleon would invade and subdue their island, she confidently assured them that the all-conquering Corsican would never set his foot on Albion. These lucky coincidences of events following predictions made the obscure and illiterate servant girl famous throughout the land. Her habit was to write her prophecies in prose or in doggerel rhyme and seal them up and have them opened after they had been proved to be true. Subsequently, after fame had brought her money sufficient to pay the printer, she published her predictions before the events. In the bill of her first printer was the charge of 2 s. 6 d. for correcting the spelling and grammar of her prophecies.

She now began to pester the clergy, challenging them to examine her claims. In 1801 she invited any twelve ministers to "try" her pretensions by examining this corrected paper. Her first important convert was Col. Basil Bruce, who introduced her writings to his father, the vicar of Inglesham, to Rev. Mr. Foley, rector of Old Swinford, to Rev. Mr. Webster, vicar of Oakington, and to Mr. Sharp, the eminent engraver. They yielded to Joanna's request for a "trial" of her writings in the Guildhall. They all became her ardent adherents as the result of this examination. In 1804 her fame had reached London, to which she was brought and lodged in princely style. She here continued her series of "poetic" prophecies, crude but picturesque, and often strikingly dramatic. These publications were more than sixty in number. A wealthy lady left large sums of money for printing and distributing "the sacred writings of Joanna Southcott." The will was contested by her niece on the ground that the writings were blasphemous, teaching that Joanna was the bride of

Christ, and was to become the mother of a second Messiah. But the Court of Chancery sustained the will.

A second "trial" of Joanna's claims was made in 1803 by fifty-eight persons, including the three clerical converts above mentioned. As a result a chapel was built for her in London. In 1804 a final "trial" or examination was instituted, lasting six days. Another chapel was opened for her in Southwark, where the Anglican Prayer-book was used. As a result of all these examinations, Joanna's disciples now amounted to 100,000, 10,000 of whom had applied for sealing by Joanna, so as to be numbered with the 144,000 spoken of in the Apocalypse.

The seal was a half sheet of paper containing the name of the person and that of Joanna, with one of the following sentences: "The elect precious," "Man's redemption," "To inherit the Tree of Life," or, "To be made heirs of God and joint heirs of Jesus Christ." The form impressed upon the wax was an upright ellipse with a star at each focus, and the letters I. C. The letters may be interpreted as the Greek initials of Jesus Christ, but the seal itself Joanna did not invent, but she adapted to her purpose a seal found by her when as a shopgirl she was sweeping the shop. The story that she charged a half crown for each seal is discredited by the best historians. Before she had begun sealing she had been relieved of poverty by her followers, who made such provision as enabled her to live in considerable style. The fact that the Southcottians built at Ashton-under-Lyne a splendid temple which cost \$45,000, when the purchasing power of money was double or treble its present power, indicates that quite a number of wealthy people were her adherents. Men of culture, graduates of the English universities in holy orders, were accustomed to study, and at least one clergyman used to go regularly to Bristol to expound her literature, if that dignified term can be applied to a voluminous jargon incoherent in thought and distressing in grammar. These are a few of the titles of her books: "Strange Effects of Faith" (1801-'02), "Free Exposition of the Bible" (1804), "Book of Wonders" (1813-'14), and "Prophecies Announcing the Birth of the Prince of Peace." This was her last book.

She now announced the month and the day of her delivery of "Shiloh," miraculously conceived. Strange as it may seem that a spinster 64 years old should confidently announce that on Oct. 19, 1814, she would give birth to a second Messiah, it is much more wonderful that thousands and tens of thousands of people outside of the insane asylum should believe her. In August of that year she became sick, and six of the nine medical council declared that if a young woman had her symptoms, a child would be born in a few weeks.

The excitement awakened in her adherents was intense. In September they ordered a cabinet-maker to make a crib

costing \$1,000, and \$500 worth of pap spoons were to be made. A Bible was superbly bound as a birthday present. The *Morning Chronicle* was used to advertise for the loan of a "large furnished house for a public *accouchement*." This brought the offer on the next day, by a great personage, of the Temple of Peace in Green Park. The London daily papers teemed with letters on the medical aspects of the case. Meantime Joanna's strength was steadily declining, and she told her physician that she was slowly dying, and that she feared that an evil spirit had had access to her mind. She signed a paper authorizing an examination of her body four days after her death, it having been kept warm during that time, and directing the return of the crib, spoons, etc., to their makers. The surgeons found no functional disorder or organic disease, and reported that probably all the mischief arose from the brain, which could not be thoroughly examined owing to its high state of putrefaction. Another account, which I am inclined to discredit, is that she died of dropsy.

Her death occurred on Oct. 29, 1814. But her deluded disciples persisted in believing that this wonderful prophetess would soon rise from her grave with the child "Shiloh" in her arms. On her tombstone in Marylebone churchyard is an inscription foretelling her reappearance.

We are not surprised at Macaulay's words: "We have seen an old woman with no talents beyond the cunning of a fortune-teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were in station and knowledge immeasurably her superiors; and all this in the nineteenth century; all this in London." Mark Twain was not referring to this, but to a more recent delusion of American origin, when he said: "The absurdity the human race can't swallow hasn't been invented yet." But we believe that Joanna is misrepresented when she is spoken of as a "cunning fortune teller." She seems to have been a sincere fanatic afflicted with that species of abnormal mental twist which alienists call paranoia, that sort of insanity in which one thinks he has another's personality. It is quite common to find in insane hospitals persons who suppose themselves to be divine beings. Dr. J. B. Buckley in his recent visit to such an institution in Nova Scotia, says that he met with "the grandson of God," and the "Pope, the Devil and Christ" in one person. (While writing this article the court in Chicago has pronounced Alexander Dowie, the pretended Elijah, a monomaniac of this sort.)

A few days before her death Joanna charged Rector Foley to direct her people not to assemble for worship in her chapels until Shiloh shall have been born, but to worship with the Protestants. It seems that this dying message of deluded Joanna respecting the coming of Shiloh was a fruitful seed which produced a large crop of impostors. Charles William Twort appeared as a pseudo Shiloh in 1825; and about the same time George Turner, another pretender, arose, whose followers were called Turnerites. The

last leader of the Southcottians was John Wroe, of Bowling, near Bradford, who claimed prophetic gifts, and taught that the Second Advent was at hand. His adherents, who are called Christian Israelites, are stronger in Australia (where he died in 1863) than in England, where only three or four congregations exist.

Milton, Mass.

SERVICE IN THE CHURCH OF THE HOLY SEPULCHRE

REV. A. H. TUTTLE, D. D.

I CANNOT leave Jerusalem without attempting a description of a service I and my family attended in the church of the Holy Sepulchre, on the morning of March 19, four weeks before Easter.

This church domes the traditional place of the crucifixion and burial of our Saviour, and for that reason is the centre of the religious life of the Greek, Latin and Armenian churches, all three of which have Patriarchs residing in this city, together with numerous priests and monks.

The site was not selected till the time of Constantine, and the present church was not erected till 1100 A. D. Many additions have been made, until now it is really a cluster of many churches and shrines, all under one roof. It is Byzantine in architecture and decoration; and with its numerous hanging lamps and enormous candles supported by magnificent golden candlesticks, its time-worn columns blackened by the smoke of ages, its immense curtains of richly embroidered figures, its sacred pictures, any one of which would be of priceless value to an American church, its elegant altars, its majestic organs, its processions of monks and nuns carrying symbolic banners, its male choruses, and its many priests clad in the suggestive garb of their order, the church during service presents a picture of indescribable splendor, the glory of mediævalism untouched by the defacing hands of Protestantism and modern thought.

The splendor of this picture is enhanced by the halo of romance and history that illumines it. I personally do not believe that this is the actual locality of the crucifixion and burial of Jesus; nevertheless, this has been and still is the faith of millions upon millions who make long pilgrimages to what is to them the holiest spot on earth. It is really pathetic to see the devout pilgrims weep, and kiss over and over the stones of this structure which enshrines their profoundest faith. If they reverence the Lord Himself as they do His sepulchre, and if they feel the charm of His character, His gentleness, His truthfulness, His charity, His purity, His love, as they do all this pomp of service, happy are they. But if they fail to absorb the living, saving truth of Him whom they came these many leagues to worship, then all this splendor is idolatry.

We went to the 8 o'clock service, and, being caught in a great column of Russian pilgrims, were carried by them into a Greek part of the Holy Church; and for the first time in our history witnessed the service after the Eastern rite. A

preacher instinctively studies his audience, and so did I. There were many Syrian women there seated on the stone floor, clad in picturesque finery, great white sheets partly covering their skirts, and hanging from the back of their heads like a veil to their bare feet; bodices of silk of brilliant colors, decorated with a profusion of beads and tinsel. Most of them have good and attractive faces, in marked contrast with those of the Moslems we have seen. The touch of the Gospel is evident in the very faces of the children and women in this city.

The greater part of our audience was composed of Russian pilgrims. They were a very plain and simple people, with faces browned by exposure, but softened by a faith which unquestionably was genuine. They certainly would never have made this long tramp over weary miles, with the coarsest food and the greatest of sacrifices, were they not sincere. As I saw them passionately sobbing, and dropping down upon the floor in peril of their lives in the midst of the swaying crowd, which scores of armed soldiers could barely restrain, my heart went out to them as I imagine the heart of the shepherd turns to his sheep which find poor pasture on the rocky slopes. Surely this is not the stream of living water where God's people may refresh their souls. Can that be of God which keeps the people in poverty and ignorance, and deprives them of liberty, both of intellect and conscience?

The Greek service was performed in our hearing. We heard a sermon in the Russian speech. I will not burden my readers with an outline. My knowledge of the Russian tongue will hardly warrant a report. But the service was performed in the presence of the Patriarch, and was stately and impressive. The more I observe these elaborate liturgic services, the more I am impressed with three things. First, that they are an appropriation and adaptation of the ancient pagan forms to Christian uses. They are in no way vitiated by this fact; for the very best results of the natural heart in seeking the highest expression of its religious sense cannot be essentially bad. Only it is not final. The final expression of true worship is to love mercy, deal gently, and walk humbly before God. The Spirit knows no law. Christ is all. Second. For those who, like these pilgrims, have not yet come into the fullness of the Spirit, these forms are very helpful in awakening and unfolding the divine sense. It makes real what otherwise would be vague. Third. There is in these services an ever present peril. When taken as a finality of worship, they defeat the very purpose for which they were adopted. Like the Jewish service, inspired by God as an education method, they may become "an offence" unto Him who desires not sacrifice, but obedience.

In seeking an exit from this crowded house of God with its complicated services, Greek, Roman and Armenian, all performing at the same hour, and its several devotees kept from fighting by a large armed guard of Turkish soldiers, I was evidently taken for a Russian pilgrim; and a soldier seized and pushed me up in the devout company and would not

allow me to pass out, until I hailed an officer of the guard, who, seeing that I was no pilgrim, quickly released me and led me to where I and my family found our way out into the open air. How glorious was the clear sky after two hours in the gloom of mediævalism!

I am asked what effect does a visit to Jerusalem have on the faith of an American tourist. I reply, that depends on what he brings with him. If he comes in the spirit of unbelief, he will find much in these conflicting elements, Jew, Mohammedan and Christian, each ready to die for their faith, to bewilder him, and evoke Pilate's question, "What is truth?" Furthermore, when he finds the Christian Church hopelessly divided in its faith into four great branches, each refusing to fellowship with the others, that bewilderment is provocative of serious questioning. Then what little faith he may have had grows dizzy as he is shown the monumented scenes of many superstitions, all sincerely believed by millions. It reels and stumbles over the abyss. On the other hand, if one comes to Jerusalem as did several Roman Catholic fathers of our cruise, with their minds already settled as to the identity of all these traditional sites with the actual sacred places, and an unquestioning faith in all the holy relics, they will be to him a confirmation and verification of all his previous faith. And it is not only possible but very probable that the visit will result in an elevation of feeling that will mightily affect not only his thought life, but his physical and moral as well. It is not necessary that the object of our faith be true, to produce stupendous changes in men's minds and lives. Look at the various classes of devotees in this city, Mohammedans who come to the holy rock as second in sanctity only to Mecca, and multitudes of whom experience just such astonishing transformations as those who come to worship the holy relics in the Church of the Holy Sepulchre. And many of the Jews who have come to the holy city to shed their tears and sing their elegies in the wailing place, testify to similar experiences and overwhelming confirmations of the truth of their faith. The one word I get from Moslems, Jews, Greeks, Romanists, and Armenians, is *reality*. Truly these contradictions cannot all be true. Nor can I conceive how they may each be part of the one universal truth. Doubtless all are "feeling after God," but like the Athenians who had their many altars and were "very religious," they need a St. Paul who is able to declare unto them the "One whom they ignorantly worship."

The most profound impression made upon my mind by my visit to the Lord's land is the imperative need of all these worshipers getting back to the Divine Original — Christ. I say original, for He is the Alpha as well as the Omega of saving truth. As for those weeping Jews, they will continue to wail until they honor Him whom they crucified. The Moslems will some time yield to Him. They already speak of Him as "Esa, min Rauh Illah," which means, "Jesus, of the Spirit of God." They are looking for a greater than Mohammed, who is not the final prophet. They say the time is coming when the Golden Gate will be

opened, and the last of the nineteen golden nails driven by the great prophet shall fall on the jasper slab in the pavement of the Mosque of Omar. Then will come a grand and awful period in the destiny of the human race, and Mohammedanism will yield to fate and be no more.

The original Christianity is now so mixed with the thoughts and experiences of men and ages as to be almost indistinguishable. Are the waters of the muddy Jordan we saw near the Dead Sea identical with the living springs that bubble up at Banias? Yes, they are; but mixed with much else.

Can we get back of all these thinkings of the ages to Him who taught the spirit life? If so, our age will experience a new birth and come into a sweet and joyous youth. The warring nations will lay down their arms and the silver trump of peace will sound. And all Nature will rejoice in the recovery of its appointed Master; the wilderness will blossom like a rose and Israel will come to Zion with songs and everlasting joy upon its lips.

MANHOOD

Our country has new need of men today —
Not such alone as bravely may withstand
The shock of battle or with strenuous hand
Open the paths of progress every way.
We give too much to brawn and body;
they
Are but the brute which evil may command
No less than good, and so subvert the land
They should support, the State in ruin lay.

Not such alone, but men whose souls are strong
To hate all evil, and, whate'er betide,
To put all interest of self aside,
To shrink from public as from private wrong,
From fortune reared on trickery and lies,
Deeming too dear the goods dishonor buys.

— WILLIAM ASPENWALL BRADLEY, in *Century*.

A WANDERER'S WANDERINGS

REV. O. S. BAKETEL, D. D.

THIS time it is among the Conference Seminaries of New England. These are centres of great importance. They are to the church what Annapolis and West Point are to the nation. Here her young people are prepared to fight life's great battle, and to be leaders of others. Why should not the Sunday-school claim them for the great corps of efficient workers so greatly needed at this time, and to be more in demand in the future? That is the underlying thought of this tour.

The Wanderer met a fair congregation at Trinity Church, East Cambridge, Sunday forenoon, where Rev. F. M. Pickles is the diligent and wide-awake pastor. They gave him a patient hearing, then a good offering for the Sunday School Union.

In the evening the pulpit of Highlands Church, Dorchester, was open to him, and a fine congregation was present. The cordial welcome of the morning was repeated here by the genial and brotherly pastor, Dr. Geo. A. Phinney. The offering for the Sunday School Union will probably exceed any previous gift.

The Bangor boat helped the Wanderer on his way, and Tuesday morning he found himself sailing up the beautiful Penobscot bay. A little before ten o'clock the boat

rounded the bend in the river that brought Bucksport and the Seminary on the hill into full view. "Beautiful for situation" is this training place of the church. For two miles or more the river is in view, and the hills all around give a fine variety to the scenery.

High above all floods stands the East Maine Conference Seminary. Here about seventy-five of the sons and daughters of the Pine Tree State are found. Prof. F. E. Bragdon is at the head, and is full of hope for the future. They greatly need an increased endowment. If this can be secured, with good management and the hearty support of the Conference, there is no reason why this school may not go on doing good work as it has for so many years. This is a beautiful place for the summer tourist. It is the intention to keep the boarding department of the Seminary open this summer for any who may like to come here to enjoy a vacation.

On the way to Kent's Hill the Wanderer found a resting place and a cordial welcome at the parsonage home of Rev. C. W. Bradlee, the popular pastor at Waterville. Here we crossed the path of Rev. F. H. Morgan, the indefatigable toiler for ZION'S HERALD. He can walk most any preacher tired and come up smiling with a good list of subscribers. He picked twenty-five out of Mr. Bradlee's field, and went on his way for further conquests.

Kent's Hill is a very pretty village, part of which is the aggregation of the school buildings with their ample grounds that widen out into a farm of 350 acres. This is a splendid plant. Dr. W. F. Berry, the president, has all matters well in hand. They have a good endowment, but not all they need, and are looking for more.

Kent's Hill is a village in the town of Readfield. The "Corner" is only about two miles away. A Sunday-school convention was to be held here, and it and the Wanderer were brought into contact. So, after completing the duties at the "Hill," there was a chance for three addresses that day.

From here the route was via Portland to Haverhill, Mass., to spend the Sunday at Grace Church, with Rev. H. D. Deetz. There has been a union of Methodist churches here, three condensed into one. Many doubted the wisdom of several things about it. So far as discovered everything seemed pleasant, and well managed, as it will be by the present administrator. Two sermons, and a talk to the Sunday-school, comprised the work of the day. While many who composed the membership of the three churches were not present, the Sunday School Union offering was more than that given by all of them last year.

A day with the good wife, who has the privilege of spending most of her time without a husband, and the Wanderer was off to Tilton, a growing institution in a beautiful town. Every room is crowded, and outside buildings occupied. If the increase continues, they must needs build greater, or ask some to stay at home. The gymnasium is nearly completed. It cost more than was expected, but when paid for, no one will be sorry to have such a fine structure. It will be one of the best in New England. President Plimpton is the right man for the place, and is full of enthusiasm for the work, being heartily seconded by his strong faculty. Dr. Durrell is on the move for money and meets with some success. Rev. E. S. Tasker is winning his way in the pastorate here, and no one need look for anything but success under his administration.

The Wanderer next took his way to Montpelier. After leaving Wells River he was picked out by a stranger as the man going to the Seminary. It was President

Bishop himself, who extended a hearty welcome. On reaching the capital city it is up hill again to get to the destination. Nearly all these seminaries are as "cities set on an hill that cannot be hid." Here is a beautiful campus. They have about 200 students, who are not only devoted to their work, but have just been greatly aroused to Christian activity by Dr. Henderson, of the Commission on Aggressive Evangelism, who has created wonderful enthusiasm in all that region of Vermont. He seems to be God's man for a great mission. Dr. Bishop is devoting his time to securing the endowment so much needed. He is sure it will come.

Ten hours with the wife, then off for Sunday to Hillsboro Bridge and Centre, where Rev. J. L. Cairns is pastor. The young man is very popular, and his congregations are large. Two days more with the wife, and the trip is westward to Poultney, Vt., within the bounds of the Troy Conference. This is the first school that does not "set on a hill." Here is a beautiful level campus of twenty-six acres with a grove of majestic elms and maples. Truly a delightful spot! This school began in 1835. Dr. Daniel Curry was its first president. Dr. Dunton, now at the head, has been here for twenty-nine years, a veteran indeed, but thoroughly in love with the work. The addresses and conferences with the students seemed to be very much enjoyed, judging by the difficulty in getting away from them.

Up another hill and we are at East Greenwich. For some years there has been considerable struggle here, and it seemed as if the end must come; but they were like the witchgrass, hard to uproot, and here they are yet, full of hope for the future. Rev. L. G. Horton has been a choice man for the position of president. Excellent work is being done.

The work being completed here, the Wanderer turned his face toward New York, and after a stop of two hours was off again for a Sunday engagement at Haverstraw, where they multiplied the offering for the Sunday School Union fifteen times. The giving of these four Sundays will be seven times as much as the same churches gave last year.

The Wanderer is at his desk, having been absent twenty-one days, delivered thirty-one addresses and sermons, traveled 1,749 miles, slept well, and feels that good was done.

A New City

NATIVE residents of Boston hardly realize what a new city has risen on the foundations of the old and supplanted it. The citizen and the Christian who would do the best service for constructing the new Boston must have a discerning vision of the possibilities of manhood in these strangers who have invaded and taken possession of the inheritance of which his ancestors were proud, and a sympathetic spirit to give them welcome. A very ancient Word of God deserves to be revived among us now, "The stranger that sojourneth with you shall be as the home born among you, and thou shalt love him as thyself." The Irishman, German and Scandinavian have already set the stamp of their nationalities on Boston. The blood of the Russian and Polish Jew, the Greek, Syrian, Armenian and Italian is going to blend in the life of the new city. The opportunity of those now living in it to lay abiding foundations is far greater and more complex than was that of the Puritans who settled here almost three centuries ago, and perhaps is as dimly foreseen. — *Congregationalist*.

THE FAMILY DEPARTMENT

Shepherd's Song

ISAAC BASSETT CHOATE.

What if the day be fair,
If the wind be warm?
What if in sunny air
The may flies swarm?
What if the clouds that fly
As sails across the sky
Be soft and white as my sheep
That are lying fast asleep
Up on the breezy crest
Of the hill? — they are all my care,
God wills the rest.

What if the day be foul,
If the wind be cold?
What if the storm may howl
Around the fold?
What if the clouds up there
Too heavy a burden bear,
Threaten with rain or with snow?
For my lambs will I go,
Will bring them home in my breast;
My lambs — they are all my care,
God wills the rest.

One Summer Vacation

MINNA STANWOOD.

"WHAT does it say?" The girl on the window seat, packing laces and ribbons into a scented box, spoke impatiently. "Tell me. I can't wait any longer."

The girl at the table raised her eyes and fixed them absently on her room-mate.

"Lois Pratt! You're not seeing me at all. Wake up!"

Lois started, and laughed softly. "I'll tell you part of what it says. It says I'm to go home with you."

"Oh, Oh, Oh!" The girl dashed across with a glad swoop. "I'm so — so — so happy!"

"Wait," laughed Lois, "that isn't all. When you hear the rest, you probably won't want to hug me. She says the charge isn't what it — what we used to have, quite. Mother says we must face it bravely — Dad's getting old. Candace — my Dad's getting — old. They may think so, but they don't know — for my Dad'll never, never be old, if he lives to be five hundred! I tell you he's made up young. The place is poor and small, and there won't be any congenial society for me. So I'm to go home with you and stay until September."

Candace dropped back into a chair. "Why do you talk like that?" she asked. "Don't you want to come?"

"If your Mother and your Dad are getting old — or folks imagine they are — don't you suppose they need you more than ever?" demanded Lois, fiercely. "Don't you suppose, if you're the only one they have left, and they're in a place where there's no 'society,' that they need your 'society' more than ever?"

Candace pouted. It was hard to have your very best friend leave you entirely out of consideration like this, but perhaps it was natural for her to love her very own people best. Yes, Candace had to admit it, although it hurt.

"I suppose so," she said, forlornly. "I'm fearfully disappointed, but I'm not going to tease."

And tease she didn't. She told herself, over and over, that the pretty cottage at the seashore would be no more than a miserable hovel without Lois, and that she probably would not smile all summer, but in her heart she knew that the shabby parsonage in that odious town of Smith-

ville, wherever that might be, needed the jolly, curly-haired daughter. Therefore, although she cried in private over the sad fate that had come to her, she was really brave in trying to hide her grief from Lois. Even when Lois climbed into the train, calling gaily, "All aboard for Smithville!" Candace kept up the pretense of cheerfulness. But, the train gone, she fled into the station to pour her sorrow into a very damp handkerchief. "Now she's at Worster," she would tell her aching heart, as she waited for her own train. "Now she's at Springvale. Now she's at — Smithville. There's her mother waiting."

And yes, at that very moment, Mother was bubbling over with joy, even while she tried to prepare Lois. "This is a little mill town, dearest, and our girls are not highly educated," she said, anxiously. "Coming from the college atmosphere, it will be hard for you. The Prestons were here three years, and they said they felt the loss of intellectual associations more than anything else. That was why we hated to have you come, Dad and I."

"Don't fret about me," laughed Lois. "I don't propose to compel the Smithville people to analyze all their sentences before they speak them, for my benefit. And I'll promise not to scream or faint at false syntax, or split infinitives, or anything else. The Preston girls are all right, but I don't believe they ever have a mite of fun."

Mother drew a great sigh of relief, as she looked gratefully into the beaming face framed in brown hair that would curl and crinkle in spite of the brush.

"I don't wish to say anything mean about 'brother ministers' or 'sister churches,'" Lois ran on, merrily, "but the poor Preston girls act as if they had been hermetically sealed up, and were simply waiting patiently to be set down in a congenial atmosphere. Mother, don't you remember our class motto?"

"Dear, there have been so many things all the time," apologized Mother. "You won't be offended if I don't recall it this minute."

Lois held up a chiding finger. "You're a naughty girl to forget," she said. "Now listen, and never forget again:

"The best thing any mortal hath,
Is that which every mortal shares."

It's kind of long, of course, and you can't rattle it off as you can some, but you know why we chose it. What, you don't remember that, either? It's high time I came home. We chose it because one of our girls is a relative of dear Lucy Larcom. Hurrah for 'Oughty Six!'"

What made her do it? To her dying day Lois Pratt would declare that she did not know. But as she passed the stately old white house, standing reserved and solitary behind the shapely elms, she had a sudden impulse to go and lift that wonderful brass knocker, and — well, see what would happen. They said Miss Maria Carpenter was peculiar, that she was inaccessible to everybody in Smithville. They said she hated Smithville people. They said she never spoke to the grocer when she paid his bill at the back door. They said — oh, they said nearly everything disagreeable about Miss Maria Carpenter. Some of the girls told Lois what people thought about Miss Maria — the girls who were afraid of Lois at first, and speedily became her firm friends. They were strolling down street, one evening, a crowd of them, when they told her. They said that the woman living in the only handsome house in Smithville could never forget that she was Judge Carpenter's daughter, and that she had gone to college in her youth. She was cold and proud, vain of her learning and her library, they declared, and she would rather see a book than a human face, any day. And one of the girls tossed her head, saying she was thankful she wasn't educated, if it made folks "that way," and then she remembered suddenly, and looked at Lois, and added, hastily: "Of course I don't mean you're that way."

Lois' fancy was busy with the white house, those succeeding days, but she never dreamed of doing what she did. Afterward, she wondered what made her, and how she dared.

The old maidservant who answered the knock plainly showed her surprise. She seemed divided between a desire to shut the door hastily, and an unwillingness to be rude to such a comely young person.

"She never buys nothin', Miss M'ria don't," she confided, uneasily.

Lois smiled up into the yellow face, and thrust out her bare palms.

"See, I have nothing to peddle," she said. "I have just come to call on Miss Carpenter. Tell her Lois — oh, tell her — a college girl. Tell her Burton College, please."

Over the thick carpet Lois stepped softly, and seated herself on a great settle near one of the wide high doors in the hall. How dark and still and massive everything was! Nevertheless, the shabby, sunny, little parsonage was more wholesome, thought Lois, with a shiver.

There was a rustle of starched skirts, and Lois looked up to see a tall woman, in a plain lavender gown, descending the stairs. Then all she had heard about this singular life crowded into her brain,

and for an instant she wished mightily that she had a magic ring, that she might slip out of sight. She even cast a glance at the closed door, with its heavy brass chains. But the lady was at the bottom stair, her body turned toward Lois, her face half averted. Then Lois understood. She could seem to feel the shrinking of the spirit, even as the slender body advanced. She sprang to her feet.

"I heard you were a college woman, too," she said, looking shyly into the impassive white face, "and I thought you might not feel that I was taking too great a liberty to call."

The lady fumbled nervously at a long black chain about her neck. "You will excuse me," she began, with a timidity which far exceeded her caller's, "but I rarely see people—now. Last summer a college young man called—he had soap to sell. I hope you will pardon Charlotte."

"Please do not think I wish to intrude," begged Lois, earnestly. "My father is preaching in Smithville, and I am here for my vacation. There are a great many delightful people in town, and they have been very kind to me, but you are the only college-bred woman. I hope you do not mind my calling?"

In the serious gray eyes which searched her face, Lois saw a contention. It made her think of the elderly maidservant. Like her, the mistress was divided between an impulse to get rid of the intruder as speedily as possible, and a reluctance to disappoint a young thing who was evidently used to being well received wherever she chose to go. Her hospitality conquered.

"Will you come upstairs?" she asked, shyly.

They went to a room lined from floor to ceiling with books. Standing in the floor were revolving cases, bulging with books. The window-seats were bookshelves. The massive mahogany table was strewn with reference books.

"Oh," exclaimed Lois involuntarily, "what a wonderful room! I have imagined such a room in my dreams, but I never saw one before. How happy you must be to have so many books. I wish our girls could see this room! The one thing this town needs more than anything else is a library."

Miss Carpenter pushed a deep leather chair toward Lois, and seated herself before an open volume on the table.

"You told Charlotte, Burton College. I have read of it," she remarked, passing her hand caressingly over the pages of her book. "I went to Oberlin."

Then Lois talked, encouraged by the half pleasure in the shy eyes. She told about "Burton," about the class of "Oughty Six," told the class motto, told about Smithville as she knew it, about the struggling little church, about the restless young people, some of whom were always craving excitement, while others would be interested in reading and study if they had somebody to help them. The girl did most of the talking, it must be confessed. To the secluded woman with tight braids of iron gray hair words came hard—she was better used to thinking. But Lois knew that it was not pride, either of birth or of name, which made her so reticent. In

that, at least, Smithville had misjudged her.

When Miss Carpenter closed the door upon the girl who went out into the torrid air so blithely, she did not go directly back to her table and her reading of Dante in the original. It had been her pastime to imagine herself a member of that remarkable Dante Club which had flourished in her girlhood. Longfellow, Lowell, Hawthorne, and the brilliant coterie of forty years ago, had been more real to her than anybody in Smithville. But that afternoon she went to her cases and searched out a humble little volume, and smiled to herself as she turned the leaves of "A New England Girlhood." Yet, although she knew it not, the mill girls of Lucy Larcom's day were not the girls of Smithville in 1905. But always, if she wanted to know anything, she went to her books. So she read eagerly, believing that she was reading of the girls of whom her entertaining young caller had talked. For the first time since the last Carpenter was laid within the iron enclosure in the cemetery, Miss Maria had an interest outside herself and her library. And that evening she sat in the twilight imagining what life would be if there were some girl with bright hair and sparkling teeth to chatter and laugh in the gloomy old house.

"I have been reading about your mill girls," said Miss Carpenter, with her fleeting half-smile, as she touched the small blue book on her table.

Lois glanced quickly at the title, and her face flushed with pleasure. She had been wondering if she should have waited more than a week before making a second call, but now she knew that she was not unwelcome.

"I am afraid the girls Miss Larcom knew were not precisely like our Smithville girls," she said, gently. "They are alike in one thing, though—they have honest, kind hearts."

"They—they like to read?" hesitated Miss Carpenter.

"Some of them do, very much," assented Lois. Then she took another reckless leap, and was speedily aghast at herself for doing it. "Miss Carpenter," she begged earnestly, "won't you come and meet the girls? We are to have a little social on our speck of a lawn next week. Would you be interested?"

The expression in the reserved eyes was not one of anger, but of such sudden fear that Lois realized sadly what a child this woman of sixty had remained.

"No," said Miss Carpenter, hastily, "I couldn't. Oh, I couldn't think of such a thing!"

Of course, Lois told herself over and over, it would be impossible for Miss Carpenter to mix in the hurly-burly of a Smithville gathering. What a presumptuous girl she had been to even hint at such a thing. She would be more careful in future.

One day, late in August, Lois received a letter—a precise, old fashioned epistle—in which Miss Lois Pratt was respectfully invited to bring a few of her young lady friends to call upon Miss Maria A. Carpenter. No wonder Lois' heart beat flutteringly as she carried that letter to her mother. What might that call not mean to Miss Carpenter—to the Smithville

girls! And then, of course, came a thought a trifle less pleasing—what might Miss Carpenter think of English as she was "spoke" by some of them? Lois groaned.

"Mother," she exclaimed, "help me to select girls who will not be offended if I ask them to use expurgated language. Grace Butler is a dear, but she is always talking about the 'scraps' at the shop. Mary Foos is bright enough to captivate even Miss Carpenter, but she will say 'Gorry!' Emma Welch doesn't use slang, but neither does she use the letter 'g.' Edna Green and her cousin might be safe, for they scarcely ever do anything but smile."

Mother had been looking thoughtful, and now she remarked, sagely: "If I were you, I would ask a few who would be willing to gratify Miss Carpenter by making a quiet little call upon her, and let it go at that. You didn't have the training of the girls, and Miss Carpenter won't hold you responsible for their rhetoric. If she will have no more of them after she sees you, why, you have done what you could, any way."

"Oh, yes," sighed Lois, "it is all very well for you to shift the burden on to Miss Carpenter and the girls, but I am going to worry every instant until that call is over."

Nevertheless, the call passed off very well. It is barely possible that the five girls did not fully appreciate the privilege of giving up a precious Saturday afternoon to Miss Carpenter, but they would have sacrificed even more to please Lois. Lois managed rather skillfully that Miss Carpenter should first come within the circle of the Green girls' smiles, but as she appeared rather dazed when several carefully-worded remarks elicited nothing but smiling "Yes, ma'ams" and "No, ma'ams," Lois drew her attention to Grace Butler, devoutly hoping that those entertaining "scraps" might be avoided. Lois' desperate effort to make the conversation general was in some degree rewarded when Charlotte walked sedately in to pass lemonade and sponge cake. Yes, curled up on the piazza at mother's feet that night, Lois decided that from her point of view the call was not altogether a failure; and great was her relief to hear the next week that, from Miss Carpenter's, it was a "great pleasure," while the girls boasted loudly that the much-maligned lady was not nearly as black as she was painted, "when you got acquainted with her."

All things come to an end, vacations included, and Lois' last afternoon arrived surprisingly soon. As she stood on the steps of the great house, and thought how long it might be before another friendly foot crossed that threshold, her heart went out to the lonely woman in the doorway.

"I hate to leave you, Miss Carpenter," she said, impulsively. "You have helped make my summer very pleasant."

"I?" A slow color crept over the pale face. "You don't mean that? I never make anything pleasant for anybody—now."

"Oh, yes, you do," Lois spoke eagerly. "The girls often speak of the nice call they had, that Saturday afternoon."

"They do?" In a glow of shy pleasure

Miss Carpenter took the hand Lois held up. "They do?" she repeated softly, to herself. "They do?"

"Good-by," said Lois, gently; and then, after waiting an instant, she slipped quietly away, leaving Miss Carpenter standing there, seemingly pondering unseen things.

Senior year was filled with duties and interests innumerable, and it must be confessed that Lois gave very little thought to her vacation acquaintance. Occasional letters came from the girls, but they seemed to have been modeled after a pattern from some "complete letter-writer," and contained not a crumb of information, although they abounded in amiable anxiety about Lois' health. When Dad and Mother came to Commencement they seemed almost at a loss to know whom Lois meant when she inquired for Miss Carpenter.

"Oh, the eccentric person who lives in the big white house," recalled Dad, at last. "She's well, I presume."

"Oh," sputtered Lois, "you're a pretty minister! Couldn't make a little civil call on a poor soul, just because she doesn't happen to go to your church, I suppose."

"Don't scold," laughed Candace. "You and I will call the minute we get to Smithville. That will atone for anybody else's neglect, probably."

It was midday when the quartet stepped upon the platform of the Smithville depot, and great was Lois' amazement to see Mother and Dad serenely take the one broad street instead of the footpath that led directly to the parsonage.

"Folks," she remonstrated, struggling with a suitcase, a mandolin, and a bag of golf sticks, "let's go the shortest way, for pity sake. It's so hot, and we have so many" —

But Mother and Dad were walking on, Dad's shoulders sloped meekly by the burden of two bulging suitcases, and there was nothing for the girls to do but follow.

"This is a pretty street," observed Candace, amicably.

"Yes, it's pretty enough," panted Lois. "Miss Carpenter's house is the fourth on this side. What do you think of those for elms? If we hadn't all this luggage, I would be glad to have you see the pretty part of Smithville first. Perhaps that was why Dad came this way — to make an impression on you. Why, Miss Carpenter's big gate is open! It seems to be fastened back! She can't be — dead — Why, Candace Wheeler!" They were at the open gate now, and Lois stood staring at the house. "See that boy going up the steps! There are chairs on the porch — there never used to be — and screen doors! The boy is walking right in without ringing! Candace Wheeler, poor Miss Carpenter must be dead, and somebody else is living in the house! Here's a little girl coming, let's ask her. She's looking up at the house; perhaps she lives there, too. They may have made a tenement of it, you know. Little girl, does Miss Carpenter live here, now?"

The child stopped to look both girls

over with frank interest, before she answered: "Course, she does."

"But I saw a boy going in her front door," continued Lois. "And you looked as if you were going in, too. Were you?"

"Course," answered the girl, easily.

"I was goin' into the Readin' Room."

"The — Reading Room!" gasped Lois.

"Whose?"

But the child cast a pitying smile into Lois' perspiring face, and started a triumphant hop-skip up the walk. "For mercy sake, come on!" implored Lois, "and let us find out what this means." And she plunged ahead, forgetful of heat or burdens, until they reached the parsonage. "Dad! Mother!" she demanded, rushing into the house. "Why didn't you tell me about the Reading Room?"

"Well," returned Dad, smiling, "we wanted it for a surprise. She moved her books down last fall and put them into the room that used to be the judge's library — the one on the left of the front door. Then she brought down the big mahogany table and covered it with all sorts of magazines, and said to Smithville: 'Come and be welcome!' And I rejoice to say that nobody has abused her kindness in the least. Why, she told me last week that her flowers and shrubs are in better condition than when she used to keep her gates closed and had Charlotte watch for anybody who dared cast an eye near them."

"And over the door she has a framed motto," said Mother, softly.

"And I know what it is," said Lois, with a little break in her voice. "Candace, it's ours:"

"The best that any mortal hath,
Is that which every mortal shares."

Jamaica Plain, Mass.

IN LIFE -- NOT DEATH

Sometimes we think
When hard words fall upon the waiting
ear,

That were that friend, now living, cold
and dead,
How different the tones that we should
hear,

How kind the things that would of him
be said!

For most hearts shrink
From speaking harshly of the silent dead!

In life — not death,
Hearts need fond words to help them on
their way;

Need tender thoughts and gentle sympathy,
Caressees, pleasant looks, to cheer each
passing day.

Then hoard them not until they useless
be;

In life — not death,
Speak kindly. Living hearts need sympathy.

Oh, do not wait
Till death shall press the weary eyelids
down,

To yield forbearance! Let it daily fall!
With it a golden calmness comes this life
to crown;

Joy springs from charity. Friends, one
and all,

Before too late,
O'er faults and frailties, let this mantle
fall!

What worth can be
Love's gentlest glances, or its fondest tone,
The sweetest tangles loving lips can say,
When this form silent lies, cold and alone,
Beneath some grass-grown knoll, not far
away;

Ah, give to me
Love's prompt defences, while in life I
stay!

— S. L. S., in *Christian Work*.

The Girl That Wasn't Wanted

KATE UPSON CLARK.

CHAPTER III

The Kitten Again, and Some Robins

THEIR Cousin Marianna had at first glance no trace of the awful vices and defects which the boys had laid to her charge. Her plain black gown and a certain look upon her face underneath the shy smile with which she greeted her cousins, reminded them of the trouble which had brought her to them, and softened even their stony little hearts, so strangely and naughtily set against her. As they drew nearer, they saw that she had bright brown eyes, very kind and loving, under beautifully curved brown brows; that her nose was rather short and had a decided tilt upward; that her teeth were strong and white and filled her mouth a trifle too full, so that her red lips usually parted a little over them; that her complexion was fair, and that her expression was sweet and a little roguish.

On the whole, though they could not have said that she was exactly "pretty," she was certainly "nice looking;" and the boys, even Kirk, who had been rather the most severe upon her, could not help putting a good deal of cordiality into their greetings, as, one by one, their mother presented them to her.

Marianna looked with cousinly interest

into each face — Robert's broad, fair — when not too much tanned — and gentle, with spectacles shading his near-sighted eyes; Kirk's narrower, sharper and darker, but very open and bright; and Max's, pudgy and freckled, with big, manly blue eyes, which would lead one to infer anything rather than that their owner had the slightest tendency toward what Kirk called "cry-baby-ism." All of them were as brown as berries already, and were arrayed in their comfortable summer uniforms of flannel blouses and corduroy trousers.

"I suppose you are very tired from your journey," said Robert, politely.

"Not a bit, thank you," returned this unexpected "Mary-Ann Julia-Angelina," as Robert had disrespectfully called her. "I rested a little in Burwin, and your mother has taken such good care of me and has made me feel so welcome and so much at home that I am not tired at all."

Marianna's voice was sweet and full and honest, and she seemed so to take it for granted that they were going to be just as good to her as their mother had been, that a subtle sense of shame took possession of every one of them.

"But I am worried about that dear little

kitten," she went on, energetically. "Val has been crying about her. Let's go out and look at her."

"Sure enough! We haven't seen Val!" cried the boys. With one accord they all turned and scampered toward the big elm, at the foot of which poor little Val was sitting on a large stone. He was so much excited and distressed by the plight of the kitten that he could scarcely stop to greet his brothers, even Max, of whom he was extravagantly fond.

"Hark!" he said when the first tumult of exclamations was over, "she can't hardly but jus' me-ow."

Sure enough—even by listening breathlessly they could but just hear that tiny, miserable little cry.

"She is going to die! My Charcoal is going to die!" blurted Max, bursting into tempestuous tears.

At this Val's began to flow afresh, but he cried quietly, never sobbing after the noisy and frenzied style of his brother.

Mr. Wellman, with his hired man, Adrian, a Canadian Frenchman, now came in from the field, for it was supper time. He was surprised enough to see Mrs. Curry, who had not been expected until the following day.

"How are we going to get the kitten down, Mr. Wellman?" she inquired, as soon as the greetings were over.

"Why, I supposed she would be scrambling down long before this time," he said slowly. "I never knew a cat that couldn't manage to get down from a tree somehow. I haven't any ladder long enough to reach that crotch—and there isn't one in the neighborhood. She is safe enough—and by tomorrow I think it's likely she will be playing around the back door as usual."

Max and Val, who were generally called "the little boys," while Robert and Kirk were "the big boys," hung painfully upon Mr. Wellman's words. He was a serious, sensible man, and an oracle to them all.

"I tried 'n I tried to shin up the tree," wailed Max, "but it's too big 'round."

"Yes, we can't any of us climb it very well," mused Mr. Wellman, "but, as I said, she is all right up there for the present. She won't die"—Max's face brightened—"for cats have nine lives, you know, and we had better go in to supper now. If she doesn't come down in the night, why we will contrive some way to get her down. I thought you had grown so big since last summer, Max, that you wouldn't cry at a little thing like this."

Max deeply resented this description of the plight of his kitten.

"I guess you wouldn't think it was 'a little thing' if you had to sit up in the crotch of the tree two long, cold, dark nights, Mr. Wellman!" he cried, warmly.

"Well, maybe that's so," chuckled Mr. Wellman, who loved the boys almost as if they were his own. "But cats are more used to that sort of thing than folks are."

They went trooping in to eat the supper which Idaline, the hired girl, and Mrs. Wellman had made particularly hot and good. The boys devoured several platefuls apiece.

"You see," they explained to their mother, as they begged for the third supply, "we didn't have anything but lunch this noon."

"Only about fifteen sandwiches apiece, with a whole loaf of cake, a peck or so of apples, and a whole basketful of eggs and potatoes—and probably nuts and other *entrées*, I suppose," laughed their mother.

"Not a single nut!" declared Robert, soberly. "Only those first things you said—and not anywhere near a peck of anything, was there, Kirk?"

"No," rejoined Kirk, with equal solemnity,

though his mother and Marianna were laughing immoderately, "we had the slimmest kind of a feed, didn't we, Mrs. Wellman? We're 'most starved to-night."

"O mother!" burst in Max, "I haven't got any robin."

"Sh-sh!" whispered Robert. "Wait till after supper."

But the mischief was done. Mrs. Curry was by no means willing to "wait till after supper," and Marianna's face assumed a look of eager curiosity.

"Haven't any robin? What can you mean, Max?"

"Well, mother," explained Robert, with a martyred air, "I was going to lead up to this thing properly, but Max always lets things out. He hasn't a mite of sense, and he couldn't take care of a robin if he had one," glaring at his little brother with a majestic scorn, which produced a series of injured sobs from their object.

"You see," continued Robert, with dignity, "we have been studying birds at school all this year."

"Yes."

"And our teacher says that every science should be studied by the object method."

"Well?" Mrs. Curry's tone was distinctly cold and suspicious.

"And so we found some young robins under some eaves down at the village, and we brought them home to—study, you know."

"And they wasn't but tw-o-o-o. And one's Robert's, an' one's Kirk's! An' I ain't got any!" wailed Max.

Little Val was beginning to understand the situation by this time, and now broke in with, "An I want a w-w-o bin, to-o o!"

"You aren't big enough, darling!" said Marianna, putting her arm tenderly around him. "You and I will look at the others and help take care of them. I haven't any robin, either, and I don't want any, for I think two are enough."

"Yes," said Mrs. Curry, grateful for this relief. "Two are certainly enough for study. I am not sure that I think those two were needed. The whole proceeding seems to me rather brutal. Think of that poor mother."

"Well," argued Robert, "Bradford Torrey and John Burroughs and Mrs. Olive Thorne Miller and Florence Merriam Bailey all say that one must study the birds themselves. Going off into the woods as we do is all very well—and looking at stuffed specimens, such as we have at school—but there is nothing like the actual birds. And we've got two real little beauties. We have named them Ham and Shem."

"I—I—I wa-a-a nt a r-r-robin!" broke in Max again in a tone of acute anguish.

"There really ought to be a Japheth," suggested Marianna roguishly.

"Well, we are through supper now, and it is time for Val to go to bed. We won't stop for a game tonight, Val, dear, you are so tired."

"And may I put him to bed?" cried Marianna.

"Yes, I want Marianna," chimed in Val, looking up lovingly into the face of his new cousin. She had evidently won over this boy entirely to her side.

Robert and Kirk looked on in utter bewilderment. So this was the way girls acted! How surprising!

Max nodded at them with an air of triumph, roused out of his grief about the robin by a new emotion.

"Maybe she'll help me 'bout my 'rithmetic!" he murmured in a low voice to Kirk, as Marianna and Val disappeared from the room. Mrs. Curry went with them to help in unpacking the trunks.

"Well, you need help!" laughed Kirk. "Let me see. You're the boy, I believe, who said that the difference between a common fraction and a decimal was that a decimal had a point in it and a common one didn't. Oh, you're a dandy on arithmetic, you are!"

"But you know when you go to sleep every night, don't you, Max?" interposed Robert, stroking his little brother's brown head comfortingly. "You can always write in your diary: 'Went to bed at 8 o'clock. Went to sleep at 8 15'—or whatever it is. And Kirk never knows when he goes to sleep. You can beat him there."

"Well, I do know when I go to sleep, anyhow," protested Max, suspecting a sinister meaning underneath all this pretended praise. "Every night, I know—so there!"

"Of course you do, Bubble!" laughed Robert, good-naturedly.

"And I don't, sure enough; so cheer up, boy!" added Kirk, feeling that Max had been made a little too much fun of, and sincerely sorry that the supply of infant robins was short.

"And she's so good to Val, I guess she'll help me 'bout my 'rithmetic," repeated the dear little boy hopefully. His "rithmetic" was a sore trial to him.

"In the meantime, suppose we play logomachy," suggested Robert.

"Yes, I want to play three or four things before we go to bed," agreed Max, briskly. "It fills my diary up. There's three or four more lines to fill up—and it's got to be filled up every day—and I want to do a lot of things."

This naïve theory threw Robert and Kirk into spasms of laughter, and they were rolling on the floor in their mirth, when their mother came in a moment later. Max was looking on helplessly, not knowing whether to cry or to laugh, too.

When the joke had been made clear and they had all calmed down, Mrs. Curry wished, before logomachy began, to hear more of those unfortunate robins.

"Well, I will show them to you—though I think it would be better to wait until daylight," conceded Robert.

He and Kirk vanished and presently returned, bearing a small wooden box, in which, on hay, reposed a stolen nest, containing two skinny little ornithological specimens—the Ham and Shem of his story.

"You see," apologized Robert, as he presented them to his mother's horrified view, "I have studied bird books so much that I can take a great deal better care of them than their mother can. Birds, of course, can't study bird books—and instinct isn't much. That's what the bird men say. Instinct is all wrong half the time. And this is for purely scientific purposes, you must remember, mother. After we get the birds well brought up and tamed we can probably sell them for a large price to some museum."

Continued next week

BOYS AND GIRLS

"I'm awful glad I'm not a girl,"
Said John,

"To wear a skirt and shake my curls,
And tie pink ribbons on."

"I'm awful glad I am a boy,"
Said John,

"To play baseball, be sensible,
And have a gun."

"Pshaw, I don't care," Belinda said,
"Maybe I'll wed an earl;
Besides, it's much more ladylike
To be a girl."

— Florence Wilkinson.

THE SUNDAY SCHOOL

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Lesson IV --- July 22

JESUS TEACHING HOW TO PRAY

LUKE 11:1-13.

TIME. — During the winter of A. D. 29-30.

PLACE. — Possibly in Perea, "beyond Jordan;" possibly in Galilee, just before our Lord's final departure. Matt. 12:22-30 and 15:1-20 and Mark 8:22-35, which are largely parallel with this passage, are regarded by some students of the life of our Lord as indicating that "this and the next chapter are entirely occupied with the incidents and teachings of one great day of open and decisive rupture with the Pharisees shortly before our Lord ceased to work in Galilee."

HOME READINGS. — Monday (July 16) — Luke 11:1-13 Tuesday — Matt. 6:5-15. Wednesday — John 16:23-30. Thursday — John 14:1-14. Friday — Psal. 145:8-19 Saturday — Isa. 38:1-8. Sunday — Rom. 8:26-32.

GOLDEN TEXT. — "Lord, teach us to pray." — Luke 11:1.

"Prayer," said an old Jewish mystic, "is the moment when heaven and earth kiss each other." Chrysostom, when sorely persecuted, exclaimed: "O blessed prayer, thou art the unwearied conqueror of human woes." Prayer is essential to all religions, the breath of all piety, the soul of all worship. A prayerless religion would be a contradiction. It springs naturally out of man's sense of dependence. Because we need help from above, we ask it. In this world which man did not make, which he does not govern, and of which he knows so little, he feels the necessity of a guiding and protecting hand. Out of his fears he prays. Superstition seems to us very irrational. So it is; but it expresses the soul's sense of needed help in the midst of the mysterious and the unknown. But prayer springs not out of man's ignorance merely, but his knowledge as well. Dependence upon God is brought in upon us most fully by the fullest knowledge. No one knows so well as the wisest that man is insufficient in himself for his own care and protection. "Give us this day our daily bread," is not the prayer of ignorance but of wisdom, for wisdom knows that back of loaf and flour and wheat and field stands God. Then, too, prayer is the natural expression of gratitude. The great and rich and perfect gifts come from God. The sense of obligation prompts to prayer. Prayer in this respect is simply high courtesy in man's relation to God. And a prayerless life is the culmination of bad manners in the world. Prayer also is made necessary by sin. The heart that carries the consciousness of guilt has in it always the prompting to prayer for mercy. "God be merciful to me, a sinner," prayed the publican with bowed head in the temple; and his was the prayer that tends to come to the lips of every sinner. If man had

never sinned, he would have prayed, even more constantly, no doubt, than he has done having sinned; and those who live the holiest lives still pray with increasing joy and eagerness. But sin has put upon man a new necessity for prayer; and because all men have sinned all men ought to pray.

The Meaning Made Plain

I. *The Model Prayer* (Verses 1-4). — 1. As he was praying. — In full view, and probably in full hearing, of His disciples. Jesus was careful to observe the "forms of godliness," and it would have been an affront to the general religious sense if He had not each day at the regular hours of worship vocally offered formal prayer, standing with His face directed toward Jerusalem. His rebuke of hypocritical prayer at street corners and His teaching concerning closet prayer (Matt. 6:5, 6) are to be understood as a rebuke of hypocrisy and a statement of personal duty, rather than as prohibitions of the pious habits of the day. In a certain place. — See introductory note on PLACE. Lord, teach us to pray. — The Jewish mind was intensely ritualistic. It seemed presumption to approach God except by recognized form. Rabbis were accustomed to furnish their disciples pattern prayers. We all need to learn how to pray. Our private devotions would be much more helpful if we thought out beforehand what we need and desire — just as we inevitably would if our petition were to be presented to a human King or President, and not to God. Still more do we need to study how to pray in public; not, of course, to memorize any form, certainly not to mimic any method, but to acquire more of the spirit of prayer and to learn how best to lead other devout souls. "The want of ideas, the want of words, and the want of faith are as common as they are grievous," says Dr. Bruce. John also taught his disciples. — When these words were spoken it was not easy to think of Jesus without comparison or contrast with John. Of John's form of prayer we know nothing.

2. *When ye pray, say.* — This command has been more literally obeyed than most of those given by Jesus, and often in a mistaken spirit. The Lord's Prayer is not, primarily, ritual; it is simply a specimen, a pattern. It had been given before this in the Sermon on the Mount (Matt. 6:9-13); but our Lord's followers had changed much since then. "It is now more formally delivered as a model." Its impress should be upon every prayer offered. Our — omitted from the Revision; does not belong here; but it harmonizes with the whole spirit of our Lord's teachings, as given in the first three gospels. The term Father beautifully expresses God's loving relation to us, and hints at the godliness and obedience which should characterize us as His children. Which art in heaven — omitted from the Revision; perhaps added here from the text in Matthew. But, whether uttered on this occasion or not, the sentiment is certainly our Lord's, and has its place in His model prayer. "The high and holy One that inhabiteth eternity" dwells also "with him that is of a lowly and contrite heart." Hallowed be thy name. — In Hebrew usage the name stands for character as it does not with us. "Hallowed" means sanctified, treated as holy, revered. It is solemnly suggestive that the first petition of this pattern prayer is for God's glory, not for our pleasure. Compare our note on "as in heaven." Thy kingdom come. — From the thought of God himself we are led to His kingdom, and taught to pray that it may extend over our hearts and the hearts of all men. The disciples to whom this prayer was given had just preached

throughout Galilee that the "kingdom of God" was at hand (Luke 9:2); but they did not yet understand fully either their own sermon or the Lord's Prayer. They will be done. — Omitted from the Revision, because not in the earlier manuscripts of Luke's gospel. It is added here from Matthew, as are the next phrases also, "As in heaven, so in earth." Early Christians were disposed to make uniform the two versions of the prayer because in the midst of prevailing ignorance they felt the need of "ritual," something to learn by word as a standard. It is, on the whole, wise to adopt these words here, for they were given in the prayer when it was first spoken, and they are in close harmony with all our Lord's teachings and with His life. They ask not that our will may be lost, but that it may be conformed to God's will; that God's will may be done to us in His dealings, by us in our acts, in us in our character. Fresh meaning comes to the first three petitions of this prayer when we unite them all with the phrase, as in heaven, so in earth, which in thought is quite as closely connected with the first two as with the last: Hallowed be thy name, Thy kingdom come, Thy will be done — as it is in heaven, so in earth.

3. *Give us day by day our daily bread.* — For the supply of all our needs we must look to God. Only day by day are we to ask for them; only day by day are we promised them. Without daily provision men's minds and souls are as liable to starvation as are their bodies, and intellectual and spiritual supply also should call forth daily prayer and daily trust.

4. *Forgive us our sins.* — "The variations in this prayer, especially at this point, are a striking proof that the gospels are entirely independent of each other." The word "trespasses," which is generally used in this petition, comes from Tyndale's version, which was used before our Bible. "For" is an awful word in this connection. It means both *because* and *if*. If we do not forgive every one that is indebted to us, no forgiveness is promised us; and that the "indebtedness" includes every sort of wrong from which we may have suffered is shown by the connection of the phrase with "our sins." Lead ["bring"] us not into temptation. — "God permits us to be tempted (John 17:15; Rev. 3:10), but we only yield to our temptations when we are drawn away of our own lust and enticed (James 1:14). And the temptations God permits us are only human, not abnormal or irresistible, and with each temptation He makes also the way to escape (1 Cor. 10:13). Our prayer is, Let not the tempting opportunity meet the too susceptible disposition. If the temptation comes, quench the desire; if the desire, spare the temptation" (Farrar). Deliver us from evil. — These words are not in the oldest manuscripts (and therefore not in the Revision); like others already mentioned, they were inserted by devout men who thought that this prayer ought to agree word for word with that of Matt. 6. "Temptation only merges into sin when man consents to it; we do not sin until delight and consent follow suggestion." Every student of the gospels who can do so should possess and master Ullmann's treatise "On the Sinlessness of Jesus." His treatment of our Lord's temptations helps marvelously in understanding and resisting our own.

II. *Importunity* (Verses 5-10). — 5, 6. Now that the disciples have a proper form of prayer, they must learn how important is the spirit of earnestness. The Orient has in all ages lived from hand to mouth, and this story is thoroughly characteristic of Eastern manners; nevertheless "mid-

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night" was a preposterous time to ask such a favor as is here described. The "three loaves" together would not be larger than half a loaf of ours. It is hard to say whether the "friend" or the friend of the friend is more unreasonable. In his journey is come to me ["is come to me from a journey"]. — Hospitality in the East is the cardinal virtue. At whatever hour, day or night, a visitor enters he must be entertained, in spite even of the utmost poverty. Nothing to set before him. — In more than one particular this man represents the true spirit of prayer. Unblushing and unreasonable as he seems, his effort is not for himself, but on behalf of another — a feature that assuredly was not brought into the parable without purpose.

7. Trouble me not. — The man is annoyed. "He does not say, Friend." My children are with me in bed. — Jesus subjects an uncivil man to the request of an unreasonable neighbor; and implies, if such a man does what such a man asks, what will our Father who is in heaven do for us? I cannot rise. — The pounding and shouting continued, however, and presently he changed his mind and rose.

8. There is a limitation to friendship, but persistent purpose triumphs. Importunity [literally, "shamelessness"] opens all gates of blessing. Common observation teaches us that nine men out of ten who fail would succeed if they kept on. The "common sense" of secular affairs should be applied to our religious life. Compare carefully Isa. 62:6 and Gen. 18:23-33. Note that the loaves which the disturbed man at length consents to give are not merely three, but as many as he needeth.

9. Ask, and it shall be given you. — Our Lord's hearers had thought of God as indifferent and heartless. Well, says our Lord in substance, suppose He is so; then keep on asking and seeking and knocking with importunity and He will be at least as kind as was the uncivil friend. But He is not indifferent or heartless. He is our tender-hearted Father. Compare Matt. 7:7-11; 21:22; Mark 11:24; John 16:23. The three words, Ask, seek, and knock, represent desire of increasing intensity. They imply consciousness of spiritual need; longing to have that need supplied; recognition of divine abundance and divine willingness; importunity. It shall be given. — God answers prayer, though the answer may not always come in the manner sought and expected. But if He deny us the specific thing we ask, He will give us something better.

10. Every one that asketh receiveth. — No exceptions.

III. God's Eagerness to Bless (Verses 11-13). — If a son shall ask bread of any of you that is a father ["And of which of you that is a father shall his son ask a loaf"], will ["and"] he give him a stone? — That is, give him a deceptive answer. The loaf of the East is somewhat like a smooth flat stone in appearance. Sometimes men seek for stones, supposing them to be bread, as when they strive for riches, as if gold could feed the soul. When in our blindness we ask for a stone God mercifully denies our petitions, but grants our prayer by giving us bread; when, under misapprehension, we ask for what is really a snake, He bestows upon us food.

13. If ye then being evil. — A comparison of faulty human character with the purity of God. How much more shall your heavenly Father. — From the earthly relation we can reason up to the heavenly; from our imperfect love up to the complete love of God. So much more may we

expect God to give, as God's power outruns man's, as God's wisdom surpasses human knowledge, and as God's love is greater than that of earthly fathers. The Holy Spirit. — Matthew has the more general expression "good things" (Matt. 7:11). The principle is the same.

Nails for the Teacher's Hammer

1. Jesus not only urged His disciples to pray, but He made prayer His own constant habit. His example, doubtless, more than His teachings encouraged and inspired His disciples to pray. The fact that Jesus prayed reveals to us the meaning and purpose of prayer. He needed to pray. In becoming man He had made Himself dependent upon the Father even as we are. For His very daily bread He was dependent, for He would not use His power to turn stones into bread. His power, indeed, was given Him, for He constantly declared that He could do nothing of Himself. His teachings were given Him, for He spoke not of Himself, but as His Father showed Him the truth. Hence He needed to pray. But prayer was also to Him a privilege and delight. Through it He had fellowship with the Father. Prayer is not simply petition, but communion. And besides He prayed for others. He said to Peter at one time: "I have prayed for thee" (Luke 22:32). And His great prayer on the night before His crucifixion was chiefly for His disciples and His church.

2. Certainly in so important a matter as prayer we need to be taught by Christ. Nothing in the religious life is more essential than prayer. Jesus was the only one who knew the way of prayer perfectly. His response to the disciples' request that He should teach them to pray implies that He would not have us pray aimlessly. Inconsiderate and foolish and presumptuous prayer is very common. We should carefully study Christ's teachings concerning prayer and be guided by them. In nothing should we proceed more thoughtfully than in prayer.

3. "The Lord's Prayer" was not intended to be a fixed and exclusive form of prayer. We have no evidence that the disciples ever used it literally. The record of it given by Matthew is not exactly the same as that by Luke (see Matt. 6:9). It was intended to be an illustration quite as much as a ritualistic form of prayer. To confine oneself in prayer to these words would be to destroy the very purpose for which it was given. And yet it is very proper that either privately or in public worship this prayer should be repeated.

4. The great thing in this prayer is the fact that we make our requests of God as our Father. It is significant that Jesus never represented God in any other character than that of Father. In His own prayers He always so addressed Him. He always spoke of His relations to His Father. In the Sermon on the Mount Jesus uses the name "Father" seventeen times, and chiefly in relation to prayer. It is the character of God as a Father that is the great assurance that He will hear us. See the strong and beautiful way in which this is stated in the last three verses of this lesson. May we not ask whether we ought ever to address God in prayer by any other title than that of Father? Our confidence toward Him is not as Creator or King, but as the Father of our spirits. Is not the greatest thing for us the fact that we are His children? To address Him as Creator is to come to Him on a lower plane, for He is the Creator of birds and beasts as well. To address Him as King is to approach Him in one of His offices. But "Father" expresses His kinship to us and His love.

5. The Lord's Prayer has certain elements which should be in all prayer. It is profoundly reverent. No man can truly pray who does not approach God reverently. It is simple. It is free from attempt at labored rhetoric. We may be sure it was uttered with equal simplicity. We cannot think of Jesus praying in stentorian tones and with violent gestures. The prayer is brief. It is humble. It asks for pardon, and has no note of self-righteousness. It has the spirit of human kindness. It expresses simple dependence upon the Father. And its great concern is escape from sin through forgiveness and deliverance from temptation. Prayer that has these qualities will never be in vain.

6. This model prayer, and all of Christ's teachings concerning prayer, represent prayer as the most natural and reasonable thing. It is natural for a child to ask of a father; natural that a friend should ask of a friend; natural to knock at a door and reasonable that it should be opened. There is nothing strange or unreasonable about prayer; it is most reasonable, seeing that God is our Father.

Among the various kinds of heredity missionary heredity should not be forgotten. The *Missionary Herald* states that nearly one-third of the missionaries of the American Board are the children or grandchildren of former missionaries of the Board. In India and Ceylon there are now 95 American laborers, thirty of whom are of direct missionary descent. And, besides, many sons and daughters of missionaries are now working in honorable positions in America. Not all children of missionaries become religious, but we do not at present recollect a single instance where one went to the bad.

A little maiden was told by her mother to ask God to make her a good girl. "Dear God," prayed the wee miss, "pleath make me a good girl — and if at firth you don't succeed, try, try again!" Character comes as the result of everlastingly trying to be better and braver than we are at present. A Christian has no reason to be discouraged with God, and is not justified even in becoming discouraged with himself. By the co-operation of God a man can become anything he needs to be. Let the believer put himself in God's hands, and if at first the Lord does not succeed in making a saint out of a sinner, He will "try again" until He does.

Doctor's Shift New Gets Along Without It

A physician says: "Until last fall I used to eat meat for my breakfast, and suffered with indigestion until the meat had passed from the stomach.

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OUR BOOK TABLE

A MODERN SLAVERY. By Henry W. Nevins. Harper & Brothers: New York. Price, \$2, net.

Mr. Nevins traveled incognito into the Portuguese province of Angola (West Central Africa) and into the Portuguese islands of San Thomé and Príncipe during the years 1904 and 1905, at the suggestion of the editor of *Harper's Monthly*, to discover the real facts of the abominable slave-trade secretly carried on by the Portuguese in spite of the Berlin treaty of 1895 prohibiting it. The disclosures are horrible and appalling, and cry to the whole world for redress. Portugal must take its place in the pillory with Belgium. The author is very grateful to the missionaries for their hospitality and help, to which he was much indebted. He has only good words to speak. He says, concerning the missionaries and the work: "Nothing can surpass mission hospitality. In a long and wandering life I have nowhere found hospitality so complete and ungrudging and unconscious." He is deservedly severe at the meanness of those who, "after enjoying the full hospitality of the mission stations, spend the rest of the time in sneering at the missionaries." He came in contact chiefly with the Roman Catholic workers, the "Order of the Holy Spirit," but also with the agents of the American Board and the Plymouth Brethren. He says: "There is another American order, called the Wesleyan Episcopalian, with stations at Loanda and among the grotesque mountains of Pungo Ndongo." He evidently did not meet any of these, or he would have been likely to get the name straight. The three great difficulties which the missions have to face, he says, are rum, polygamy and slavery. The whole country is fast degenerating, owing to rum. It is killing the whole people. The traders and the government alike regard the natives only as "profitable swine." The missionaries are their only friends, and they can do but little against such odds.

THE VINE OF SIBMAH: A Relation of the Puritans. By Andrew Macphail. The Macmillan Co.: New York. Price, \$1.50.

"Relation" here means narration. The motto on the title-page is: "O Vine of Sibmah, thy plants are gone over the sea," which is from Jer. 48: 32, and refers, as do similar passages in Isaiah 16: 8, 9, to a place in Moab on the east of the Dead Sea famous for its grapes, ravished by the spoilers. The old Puritan preachers, in their fondness for this sort of imagery, used to apply this to the emigration of certain choice "plants" of religion to America. Mr. Macphail's work puts his readers in the closest possible touch with the Puritans of both Old and New England. It is especially valuable for its accurate reproduction of the conditions existing in the Massachusetts Bay Colonies of Boston and Salem in 1662, the days of Cotton Mather and Increase Mayhew. Theology, adventure and love are deftly mingled. Soldiers, sailors, and savages largely figure, as well as Quakers and Jesuits. A valiant captain and a winsome woman are the principal characters. It is good reading. Things happen a little too conveniently and successfully, perhaps, for the story to be quite artistic or true to actual life, but the reader's sensibilities are thus saved all unnecessary wrenching and his feelings of justice are correspondingly gratified.

THE LIFE OF ANIMALS: THE MAMMALS. By Ernest Ingersoll. The Macmillan Co.: New York. Price, \$2, net.

With fifteen full-page color plates and many other illustrations, and with 555 pages of accurately stated information about every sort of mammal, this book is one to delight greatly all lovers of animal

life. He who reads it carefully will know about all there is to know concerning this class of his fellow-creatures, or at least all that is of any special importance, and will be grateful to the author for putting so much well sifted knowledge into this convenient, compact shape.

THE NEW EARTH. A Recital of the Triumphs of Modern Agriculture in America. By W. S. Howard. The Macmillan Co.: New York. Price, \$1.75, net.

An eye-opener for those who have not kept pace with the marvelous results of modern scientific study in our agricultural colleges and experiment stations, as applied to the cultivation of the earth. Greater practical progress in all departments of life dependent upon the soil has been made in fifty years than in fifty previous centuries. It has come to pass, as the book shows, that the advanced tiller of the soil must come to his calling as fully equipped for service as the lawyer, the editor, the doctor, the captain of industry. Wide and varied knowledge and a thorough special education are imperative for large success. Whoever wants to understand what has been done not by Luther Burbank only, but by great numbers of other investigators, explorers and discoverers in this great field, should read this book. He will learn about modern forestry, modern dairying, breeding, new grain, the weeds of the earth, the enemies of plant life, etc.

GUARDING A GREAT CITY. By William McAdoo. Police Commissioner, New York city, 1904-1906. Harper & Brothers: New York. Price, \$2, net.

This is not a sensational book, but it is most interesting, for it gives an abundance of inside information as to the management of the police in New York, and as to the classes of the community with whom the police have mainly to do. The titles of the chapters are, some of them: "The Pool-Room Evil," "Chinatown," "Vice in New York," "Discipline and Deportment," "Honors for Physical Courage," "The Water-Front," "Traffic." Mr. McAdoo made a good record as an administrator, and he has made a good record in telling what he saw and did.

THE UP-TO-DATE WAITRESS. By Janet McKenzie Hill, editor of the *Boston Cooking School Magazine*. Fully illustrated with engravings of tables, Prepared Dishes, Appliances, etc. Little, Brown & Co.: Boston. Price, \$1.50.

This book is intended as a guide to ideal service for waitresses under all circumstances—not as a set of hard and fast rules from which there is no appeal. In twenty-three chapters every department of a waitress' duties is well set out, and full directions are given.

WALTER PATER. By A. C. Benson, of Magdalen College. The Macmillan Co.: New York. Price, 75 cents, net.

This distinguished English essayist, who died July 30, 1894, at the end of his 55th year, lived mostly in London and Oxford, born at the former place, dying at the latter. Among his principal works are: "Marius the Epicurean," published in 1885; "Gaston de Latour," a few years later; and "Plato and Platonism," 1893. But he is chiefly known for his many deeply wrought, highly finished essays. Mr. Benson, in closing his excellent sketch of him, speaks of him as one who, "through a dreamful and unpraised boyhood, through a silent and undistinguished youth, gradually discerned a principle in things; learned to see, with an impassioned zest, the truth that in art and life alike the victory is with those who attain to a certain patient and appreciative attitude of soul, who learn through careful toil, through much sorting of accumulated thought and expression, to discriminate between what is facile, impressive, specious, and what is

deep, permanent, sincere; to detect with unfailing certainty the true quality of things."

CONGREGATIONAL FAITH AND PRACTICE. By Asher Anderson, D. D., Secretary of the National Council. Pilgrim Press: Boston. Price, 5 cents, paper.

A handy booklet, covering the principles, polity, benevolent societies, and institutions of the Congregational Church.

PRIMER OF CHRISTIAN DOCTRINE. In the Form of Questions and Answers. By Milton S. Terry, D. D. Jennings & Graham: Cincinnati. Price, 30 cents, net.

A helpful manual for adult Bible classes, Epworth Leagues, and private study. The answers are very largely in the language of Scripture, and very little, we think, if anything, will be found in it to which any one can object. To the question, as to the Bible: "How may we distinguish those teachings which have a permanent value from those which served a temporary purpose?" the fitting answer is: "By subjecting them to the comparison and test of the teachings of the Gospel of Jesus Christ."

THE VALLEY OF TROUBLING. By Grace Duffield Goodwin. The Pilgrim Press: Boston. Price, 25 cents, net.

A slight tract of 23 pages, in paper covers, prettily printed, and well adapted to minister comfort.

TALKS WITH THE TRAINING CLASS. By Margaret Slattery. The Pilgrim Press: Boston. Price, 60 cents, net, in boards; 40 cents, in paper.

Prof. Patterson Du Bois, who writes a brief introduction, speaks in the highest terms of this work, as "lively, with apt illustrations drawn out of direct experience, not too precise in definition, not too didactic and bookish for busy folk, a modest, unpretentious, readable, yet earnest manual." Its purpose, the author announces, is to make better-equipped teachers, and one who follows closely these skillful instructions can hardly help so becoming. The thought of the book is summed up at the close in this comprehensive prayer: "May God help me to know that I may teach; and help me to live that what I teach shall count!" Her answer to the question: "What makes a successful Sunday-school?" is, "The teacher." A teacher of the right sort, she says, is

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one with a purpose, and that purpose must be "to influence life and character." The teacher with this purpose will be thoughtful, faithful, sympathetic, courageous, generous in his criticisms, absolutely sincere, and, above all, cheerful. He will also be a student.

Magazines

—The special features of the *American Monthly Review of Reviews* for July are a clear and cogent statement by Commissioner Prouty of the Interstate Commerce Commission, of the provisions of the new railroad rate law and what they are intended to effect; a survey and analysis of the new situation in world finance which constitutes France, in succession to England, as Europe's chief banker, by Charles F. Speare; a valuable presentation of unpublished data on the decline of rural population in several of our States, notably New York, Iowa and Kansas, by William S. Rosseter, of the national Census Office; and an informing article on "The Growth of Political Socialism," by W. D. P. Bliss. The editorials in "The Progress of the World" deal with the packing-house disclosures and the attitude of the railroads toward the Government. (Review of Reviews Co.: New York.)

—"Some Reflections upon the Far Eastern War," by Captain Mahan, personal recollections of Michael Davitt, by Wilfrid Scawen Blunt, a clever essay on "The New Humility," by G. K. Chesterton, "Literary Recollections of a Golden Age," by the veteran journalist, Alexander Innes Shand, "Eugenics and St. Valentine," by Havelock Ellis, and an article on "Greek at the Universities," by Professor Tyrrell, are some of the features which make the *Living Age* for July 14 especially note worthy. (Living Age Co.: Boston.)

—The *Nineteenth Century and After* for June has no less than seventeen articles in its 175 pages. Miss Isabel Clarke writes on "Some Women Poets of the Present Reign." She finds no great name, but a host of minor singers among whom a very high order of poetic fancy and delicate diction prevails. The names she mentions, and from whose books she gives quotations, are Ethel Clifford, Olive Constance, Miss Laurence Alma-Tadema, and the mother and sister of Rudyard Kipling, who wrote "Hand in Hand," by a Mother and Daughter. Rev. E. H. Rycroft, evidently a Churchman, writes of Sunday-schools to show that they can in no way be depended on to give the religious instruction which he claims the Government is bound to give in the day schools. (Leonard Scott Publication Company: New York.)

—The *June Contemporary Review* treats of "Our Auxiliary Forces," "Herbert Spencer," "The Imperial Control of Native Races," "The Success of the Government," "The Extravagance of the Poor Law," "Manhood in the Making," and a few other similar topics. (Leonard Scott Publication Company: New York.)

—*Out West* for June is a San Francisco number, being occupied with some very excellent papers, copiously illustrated, concerning the great earthquake and fire. We were especially interested in a communication from President David Starr Jordan giving full particulars of what happened at the Leland Stanford University. The loss is not so great as was supposed. The working part of the University, he says, as distinct from its architectural effects, is little harmed. Everything will be in readiness for the beginning of the fall term, and there will be no falling off in attendance, nor any setback to the career of the institution. (Out West: Los Angeles, Cal.)

—The *Records of the Past* for June is taken up with "Roman Terra-Cotta Lamps," "Sacred

Springs in the Southwest," "Archaeological Remains in a Prehistoric Chalk Quarry in Sweden," and the "Palestine Exploration Fund." (Records of the Past Exploration Co.: Washington, D. C.)

—The *Garden Magazine* for July opens with "Quality Lettuces for the Home Garden." This is followed by "The Tender Day-Blooming Water Lilies." Then comes "A Round-Up of the Garden Peppers," "Raspberries, Blackberries, and Dewberries," "A Garden Planted after July 4," "The Best Hardy Plants of the Heath Family," and a large number of other interesting and valuable articles. (Doubleday, Page & Co.: New York.)

—*Lippincott's* for July has for its novelette "The Heart of Paprika," by Jane Belfield. The rest of the number is made up of short stories and poems, together with a contribution by John Foster Kirk entitled "Words, Words, Words." (J. B. Lippincott Co.: Philadelphia.)

—The *July Pearson's* gives considerable space to booming Speaker Cannon, having him on the cover as a frontispiece, and as the topic of the opening article by James Creelman, entitled "America at Flood Tide." Pearson's is never tired of finding fault with its unpleasantly successful rivals for denouncing the corruptions of the day (overdoing the matter, it claims), but there is some danger of its overdoing the other side, and praising our land and time too much. (Pearson Publishing Company: New York.)

—In the *American Magazine* for July Sherman Morse gives a graphic description of what he calls "The Taming of Rogers," or Attorney General Hadley's successful attempt to make Standard Oil obey the law. "The Confessions of a Life Insurance Agent," by William McMahon, is exceedingly entertaining, and is to be continued. Very important also and suggestive is the story of an educated woman's struggle to support herself and those dependent on her, bringing up the whole problem of our single women. Henry Kitchell Webster furnishes a second article on the South's gigantic problem, that of the cotton culture, full of information. And Julian Willard Helburn writes of the wonderful quickening spirit manifested in the San Francisco people. There are other excellent articles, and the whole number is of a very high grade. (Colver Publishing House: New York.)

—The opening article in the *June Arena* is a very good one indeed, on "The Civic Efficiency of the Educated Class," by Henry M. Whitney, of Branford, Conn. An excellent sketch of "Robert M. La Follette, a Statesman after the Order of Lincoln," is furnished by William Kittle. Dr. William M. Howard writes feelingly on "The Feminization of the High Schools." He thinks the sexes ought always to be separated in these schools. (Albert Brandt: 5 Park Square, Boston.)

—The chief article in the *Bookman* for July is by George Barr Baker, on "The Diplomatic Service of the United States," a very good thing. "Rembrandt and his Etchings" is also fully treated, with illustrations. The six best selling books of the month are "Fenwick's Career," "Lady Baltimore," "The Spoilers," "Pam Decides," "The Woman in the Alcove," and "The Jungle." (Dodd, Mead & Co.: New York.)

—*Recreation* for July tells about "A Trip to the Fishing Banks with some of New York's Sunday Anglers," "Camping in the High Sierra," "Yachting in the Northwest," "Guides White and Brown," "Bass Fishing in Wisconsin," "Lacrosse," and other such timely topics. (William E. Annis: 23 W. 24th St., New York.)

—The *World's Work* for July calls itself an Uplift Number, and its perusal is quite certain to have an elevating tendency. Some of the articles are as follows: "A Wonderful Business Year," "The New Hope of Farmers," "The Rebound of San Francisco," "What Kind of Boston is Chicago?" "Prosperity and Business Morals," "A Comprehensive View of Colleges." This last is by the editor, Walter H. Page, who thinks something ought to be done to bring about a better distribution of the colleges. A very noteworthy contribution is that by Luther H. Gulick, M. D., director of physical training in the public schools of New York city, on "The Man of Perfect Health." His positions are precisely in line with the well known contentions of Christian Science, that it is worry which makes a very large portion of disease,

that if we would fill the mind with healthy thoughts we should be healthy in most cases, that we should take a buoyant and hopeful attitude toward ourselves and our troubles, stop talking about or thinking about our aches and pains, act cheerfully, keep the fundamental mental attitude right, and fill the day with interesting, healthful occupations. (Doubleday, Page & Co.: New York.)

—The *Methodist Magazine* for July is a Dominion number, being mainly filled with articles about Canada, East and West, from Sabie Island to far Vancouver, and illustrated with 68 pictures. (William Briggs: Toronto.)

—The *July St. Nicholas* deals quite largely with patriotic topics, suitable to the month, such as "Honors to the Flag," "The Great Seal of the United States," "The Signers and their Autographs." (Century Company: New York.)

—*Farming* for July is extremely interesting. It tells about "Angora Goats," "The Possibilities of Dry Farming," "The Alfalfa Crop," "Polled Herefords," "Getting Full Value from the Hay Crop," "Dairy Cows," and such like. There are 18,000,000 dairy cows in this country, and one-half of them are unprofitable. (Doubleday, Page & Co.: New York.)

—*Scribner's* for July contains a characteristic paper by Ernest Thompson Seton, on "The Prong-Horned Antelope," two articles on Canada's new transcontinental railway, the Grand Trunk Pacific, "Impressions of Dalmatia," by Ernest C. Peixotto, and "The Magenta Village," with illustrations by the author, Edward Penfield, reproduced in colors; the village is in Holland on the rim of the Zuyder Zee. (Charles Scribner's Sons: New York.)

—The *July Everybody's* has a marvelous list of articles that must be read. Charles Edward Russell starts in telling about Japan's remarkable business plans, which amount almost to an economic revolution, so many government monopolies is she establishing and so energetically is she pushing her trade, which is likely to cut into ours all round the Pacific. Vance Thompson writes a thrilling article on "The Dawn of Russian Liberty," in which he details the results of a most intelligent and accurate observation of the Duma in its beginnings. Merrill A. Teague gives a second installment on "The Bucket Shop Sharks." John L. Mathews writes up the inspiring career of Sophie Wright, "the best citizen of New Orleans," showing the marvelous work she has done for the poor and crippled of that city. Thomas W. Lawson, under the title "A Predictive Roll-Call," takes a justifiable satisfaction in showing how fully events have borne out his assaults on the Standard Oil System, the Life Insurance Companies, the Massachusetts Legislature, etc. Eugene Wood writes on "The Glorious Fourth," and there are many good stories. (Ridgway-Thayer Co.: New York.)

—In the *July McClure's* Henry Anderson Lafler gives his story of the San Francisco earthquake, Ray Stannard Baker tells about Dr. Cahill's Dynamophone, Burton J. Hendrick still writes about Life Insurance, and Carl Schurz continues his reminiscences. A fine appreciation of Mr. Schurz is reprinted from the *New York Evening Post*. (S. S. McClure Co.: New York.)

SALVATION ARMY, NEW ENGLAND DIV., OLD ORCHARD, ME.

July 20 to August 1, inclusive

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The Salvation Army, New England Division, holds its conference this year on above dates at Old Orchard, Me. Round trip tickets via Boston & Maine R.R. at reduced rates will be on sale at this station and other principal stations. For list of stations and rates, see Boston & Maine posters, or inquire of agent.

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Epworth League Convention

The annual convention of the Norwich District Epworth League was held in Willimantic, June 13. At 10 o'clock in the morning devotional services were conducted by Rev. F. W. Gray, of Putnam. This was immediately followed by an address of welcome by the pastor of the local church, Rev. J. H. Newland, whose words of greeting were so hearty that all felt at home as he extended to the delegates the freedom of the church and city. Mr. W. N. Foster, the district president, responded appropriately in behalf of the delegates. At the business session reports were read, that of the district president coming first. He advised the establishing of League mission study classes; more attention to work in the junior department; more friendship and association between the different Leagues; and the welcoming of strangers to the meetings. Rev. F. W. Gray, first vice president, urged that a united work be taken up in the League to further missionary work right here in New England. He said foreigners were coming into New England so rapidly that if the work of Christianizing them is not taken up, they will foreignize the Christians. The treasurer, Mr. F. C. Presbrey, of Rockville, reported that there was a balance on hand amounting to \$40.12. An address was then given by Rev. R. S. Cushman, on "Mission Study a Present Day Necessity," which was interesting and profitable. The speaker urged mission study, and made the following suggestions: Select leaders with care; advertise the meetings; put missionary library under careful management; organize mission study classes. Rev. Mr. Gray was called upon to give his experience with these classes. He said that he started a class with eight people, who attended regularly. The time for mission study was one hour only. He increased the subscriptions to foreign missions through the work of the class 60 per cent.

On assembling for the afternoon session Miss Alice Hurlbut, of Gale's Ferry, conducted devotions, Dr. J. I. Bartholomew offering prayer. Under the head of business the following officers were elected for the ensuing year: President, Rev. D. W. Adams, Gale's Ferry; vice-presidents, B. E. Thorpe, Mystic, Rev. F. W. Gray, Putnam, F. E. Briggs, Manchester, L. G. Stebbins, New London; secretary, J. P. Keeney, Hockanum; treasurer, L. T. C. Burr, South Manchester; superintendent of Junior League, Mrs. O. H. Green, Griswold. Miss Flossie Stanley, of South Manchester, rendered a solo. A brief address on Missions was given by Rev. C. E. Tullar, of New Haven. Rev. G. A. Grant, of Hazardville, gave a very carefully prepared and searching address on "An Open Secret for the Epworth League." Mr. Wm. B. Oliver, of Boston, field secretary for the First General Conference District, spoke at length and along practical lines on "Business Methods of the Epworth League."

Following the afternoon session a banquet was served in the vestry of the church by the Ladies' Friendly Society, giving the delegates a most generous repast. Post-prandial exercises were held, Rev. J. H. Newland acting as toast master. Seven brethren responded to toasts relating to work among young people in a manner felicitous and instructive.

At the evening meeting Mr. F. E. Briggs, of Manchester, led the devotional exercises. The speaker of the evening was Rev. C. L. Leonard, of Pittsfield, Mass., whose subject was: "The Value of the Remnant." The address was a vigorous putting of important truths, and made an excellent impression upon every Leaguer who had the privilege of hearing it.

The convention was well attended and of great interest. The speakers had carefully prepared for the discussion of the topics assigned them, and all who attended were amply repaid for any effort required to reap the advantages of the convention. X. Y. Z.

—The Epworth Leagues of the Vermont Conference have been having their annual elections and getting ready for another year's work. Recently several group meetings were held in the State. These meetings were conducted by Mr. Oliver, our field secretary, and proved to be

very helpful. Several of the Leagues had Mission Study Classes last winter, and the new book, "Daybreak on the Dark Continent," was used.

—Miss Anna E. Gordon, of Montpelier, Vt., has been elected secretary of the Vermont Conference Epworth League, to fill the vacancy caused by the resignation of Miss Gladys F. Sanders, who is going to Colorado to reside. Miss Gordon will attend the New England Convention at Weirs, N. H.

PRAYER-MEETING TOPIC

How Brethren Can Help Each Other

Sunday, July 22

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS

- July 16. By arbitrating disputes. 1 Cor. 6:1-4.
- July 17. Some Jewish examples. Lev. 25:35; 47:49.
- July 18. Some New Testament examples. Acts 4:32-37; 11:27-30.
- July 19. Mutual care for spiritual safety. Heb. 13:15-17.
- July 20. Mutual confession, intercession, correction. James 5:16-19.
- July 21. By sympathy in sorrow and in joy. Rom. 12:15.
- July 22. Topic - How Brethren Can Help each Other - An Especial Charge. Gal. 6:10.

"There is no great and no small
To the soul that loveth all."

When we enter the Christian family we come into a choice fellowship of congenial spirits. It is that of brothers and sisters in Christ, a relationship of blood, the blood of redemption. Some members of this great family have had superior advantages and have climbed to high stations in the world's noblest influences. Others are as lowly and as little noted as the woodland violet. But "the soul that loveth all" makes no unfavorable distinction between the oak and the violet members, provided each is in true union with Christ. Each fills his own place, and hence deserves due recognition. The ground of fellowship is a common salvation, a salvation which every one alike must know, be his gifts many or few, his life luminously radiant, or of feeble flame.

A Willing Heart

First there must be a disposition to helpfulness. A generous life is like a lovely rose, continually manifesting fragrance and beauty, because it is its nature to do so. This quality is part of its constitution.

A Ready Hand

Not merely a cold, gentle bow given, not the finger tips extended, but an open, warm, hearty handshake is evidence of Christian brotherhood. It is clear, deep, cordial, practical sympathy between members that is needed in the church.

A Speedy Foot

There are errands of love for all to do. Many a kindness is called for by the way. These are to be administered to all, but especially to those who are of the household of faith. How natural it is and how easy it ought to be, for us to run to the aid of a needy friend! Once there arose a fresher. A Christian brother in a skiff was being rapidly drawn by the current down toward the rapids. His situation appealed to a good neighbor, who mounted his horse and rode to a bridge a few miles down the stream. Here he threw down his rope just before the imperiled man as he approached. Grasping the rope he was drawn to shore, where the rescued and the rescuer rejoiced together. Both did their part. Both found joy in a fellowship that gave heart and mind acuteness of sympathy and alertness.

The Easy Yoke

Henry III. of France inquired why was it that the Duke of Guise seemed to charm every one.

Why? The answer came as we might expect. Ability to please is not a garment to be put on and off at pleasure. The answer given is that the Duke of Guise endeavors to do good to all people, directly by himself or indirectly by his recommendations. More than all he always has something good to say to everybody, and never speak ill of any one. "Never speaks ill of any one!" What a beautiful comment upon any life. Do good to all; speak evil of none. What could be more helpful? To have this habit is an achievement of no mean splendor. Those who attain to this state experience that

"Such feelings are to mortals given
With less of earth in them than heaven."

Norwich, Conn.

East Greenwich Academy Visitors' Report

The members of the board of visitors to East Greenwich Academy, appointed by the New England Southern Conference, have enjoyed their visits to this honored institution, and are pleased to make this report:

The grounds are noticeably well kept, as park-like as possible, their limitations and purposes being considered. The present buildings are sufficient for the actual needs of boarding and teaching. They are in a good state of repair, though the main building needs modernizing, with new floors, interior finishing, and some fresh furnishings. The girls' dormitory, in which fifty pupils can be accommodated, is very attractive in external appearance, and by the test of service has been found well adapted to its intended uses. The cottage dormitories for boys are comfortable and sufficient for immediate demands. There is cause for rejoicing in the fact that the \$15,000 given by Mrs. Gustavus F. Swift, of Chicago, for building and equipping a gymnasium, is in hand, and the corporation has voted to proceed at once with the erection of the building. Plans have been approved for the erection by the Pollard family of an appropriate and beautiful memorial entrance to the grounds in honor of the late Rev. Oliver M. Pollard, of Attleboro, a native of Greenwich, once a teacher in the Academy. By the will of Ephraim P. Sisson, of Little Compton, the Academy expects to come into possession of a few hundred dollars which the principal hopes may be invested in latest and most approved physical apparatus.

During the past year the corporation has been particularly bereaved in the decease of four faithful members - Revs. George E. Brightman, James H. Nutting, Daniel A. Whedon, D. D., and Mr. Pardon M. Stone. The present directors have devoted much time recently to an analysis of the financial situation, and have accomplished a considerable readjustment of receipts and expenditures in the interest of economy.

It is regrettable, yet apparently unavoidable at present, that the principal must be so largely a man-of-all-work, overtaking the strongest and bravest. Rev. Lyman G. Horton has many qualities specially fitting him for the position he holds, and is thoroughly devoted to the work. During the year the study courses have been improved to meet the requirements of the College Entrance Certificate Board of New England, and by the addition of industrial and commercial geography to the commercial course, so long a strong department in this Academy. The faculty is evidently able and devoted. All but two of the members are to continue in their positions.

The exercises of anniversary week were delightful and notably strong. The principal was wise in soliciting the services of Governor George H. Utter and Rev. Charles L. Goodell, D. D., and the Academy was exceedingly fortunate in enjoying their presence and addresses.

The prospects are as encouraging as can be expected, in view of present conditions and competition. The members of the board of visitors are pleased with what they have seen, and heartily recommend this Christian home-school to parents and young people.

REV. C. HARLEY SMITH,
For the Committee.

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Corner Stone Laid

Medford Methodism has had a varied existence. The church was organized in 1822. The first building was erected in 1828; the second was dedicated in 1845; the third edifice was erected in 1872 and destroyed by fire, Aug. 19, 1905. On Saturday, July 7, 1906, at 2 30 P. M., the corner stone of the fourth edifice was laid with appropriate ceremonies, in the presence of more than three hundred people.

Rev. Joel M. Leonard, D. D., presiding elder of Lynn District, was in charge, and was assisted by former pastors Revs. F. T. Pomeroy, N. T. Whitaker, D. D., T. C. Watkins, D. D., and E. S. Best. Revs. W. T. Perrin, D. D., J. D. Pickles, D. D., and Wm. R. Webster, D. D., were also present and took part in the exercises. Bishop Willard F. Mallalieu delivered the address.

The corner stone was laid at the left of the tower entrance. It is a block two feet square, and on the face is cut a Maltese cross with the date 1828 above, 1906 below and the letters A. D. on either side. The trowel was presented to

the pastor, Rev. E. C. Bridgman, by the architect, Lewis A. Dow, of Melrose, and is engraved with the same device which is upon the stone, and the words, "Presented by Architect Lewis A. Dow."

The feature of the exercises was the placing of two copper boxes in the stone. One was made for the occasion and contained the customary history, records, lists, coins, etc. The other was taken from the corner stone of the old church, which was burned last August. Although this box had been in its place for thirty-three years, its contents were as well preserved as when first sealed. This box was placed beside the new one and Rev. E. C. Bridgman covered them with mortar, while many prayers went up to God that they might not be disturbed for many years to come.

The new church will cost \$23,000. It to be constructed of green seam-face ledge stone and will be built along up-to-date lines, with auditorium and chapel on one floor. In the basement will be a gymnasium, dining room, kitchen, cloak and toilet rooms, etc.



PLAN OF NEW M. E. CHURCH, MEDFORD

W. H. M. S.

The third quarterly meeting of the New England Conference Woman's Home Missionary Society was held in Grace M. E. Church, Cambridge, June 27, Mrs. O. H. Durrell presiding.

The morning session was opened with devotions by Rev. W. W. Guth. Mrs. S. W. Floyd read a letter from Mrs. H. M. Hegeman, of the Geo. O. Robinson Orphanage, Porto Rico, so helting funds for furniture for the new Home. Miss A. F. Stratton reported that Headquarters, Room 40, 36 Bromfield St., would be closed only during August this year. The text book for next year is on "Immigration," by Rev. Dr. Howard B. Grose. Mrs. D. H. Morrison, in her report for *Woman's Home Missions*, suggested that there be a liberal distribution of free sample copies among our church people. The treasurer reported receipts for the quarter, to date, as \$2,265.52.

Diplomas were awarded to those having completed three years' course of reading, as follows: Mrs. S. A. Tuttle, W. G. Colesworthy, A. E. Troland, C. A. Perkins, L. M. Bailey, Helen Robinson, Clara Telfer, Mrs. Judkins, Mrs. Sullivan, Miss A. F. Stratton and Miss E. M. Severance.

Miss M. W. Perry reported for the Immigrant Home, steamers and trains met 17, lodgings given 800, meals furnished 8106. Mrs. W. H. Chadwick gave a realistic account of her visit to Boylan Home for colored girls, in Jacksonville, Fla. Miss Hall, the superintendent, asks for donations of towels and bedding before the school opens in the fall. In connection with this Home is the Brewster Hospital, where colored girls are trained as nurses.

The noonday prayer was in charge of Mrs. A. W. Baird, of Springfield. Mrs. W. C. Perkins' report for Mothers' Jewels took the form of unique encouraging letters to her children in reply to reports received from twenty-six Jewels Bands. From Mrs. J. M. Leonard was read a letter on "Systematic Beneficence," an appeal for the tenth in our giving.

At the opening of the afternoon session, Mrs.

C. A. Jacobs conducted the devotional service. The resolution presented from the Executive Board, that branch work in connection with the Immigrant Home be established at Charlestown, was adopted. Temperance secretaries under the direction of Mrs. F. T. Pomeroy have been appointed in twenty-nine auxiliaries.

The work accomplished at Medical Mission was ably presented by Miss Abbie C. Hitchcock, who reported for the clubs and classes, and by Miss Alice P. Goodwin, nurse. The children's sewing school has been unusually successful, due largely to Mrs. Colton of Everett, who has cut to measure and basted a gingham dress for each girl in the sewing school, and to Mrs. Kyle of Brookline, who has attended each week to help with the sewing and singing. In the dispensary 2,123 patients have been treated; 88 operations have been performed, largely among the Italians.

A comprehensive paper on Browning Home and Mather Academy, Camden, S. C., was read by Miss Grace B. Gallison, one of the teachers. There have been 267 pupils in the school and 90 girls enrolled in the Home. Barrels of second-hand clothing are greatly in demand there, and will be especially so this fall. We are always glad to welcome Miss F. V. Russell, also from Browning Home, who spoke briefly. She comes North each summer imbued with the cause to which she gives her life.

Mrs. F. B. Clark, national organizer, took for the subject of her address, "Our Opportunity," and said that America is another name for opportunity. There are problems here that were not dreamed of twenty-five years ago, and they must be solved, and solved rightly in the Gospel of Jesus Christ. We first took up work in the Southland, and its needs still press upon us. The immigrants thronging to our shores are a menace to this country because of their superstition and ignorance, and because, with our peculiar government, their votes are used by designing politicians to vote away our freedom. More than a million immigrants have landed at Ellis Island this year. Josiah Strong says,

"He who does most to help the cities does most to help America, and he who does most to help America does most to evangelize the world." Opportunities are open from Alaska to Porto Rico.

The resolutions of the committee, Miss Perry and Mrs. W. S. Clark, were unanimously adopted.

Miss Amy Killam of Cambridge rendered sweetly two missionary solos.

MRS. D. W. REID, Rec. Sec.

W. F. M. S. Notes



— The Depot of Supplies will be closed through August, and Miss Farnham will be glad to have all orders for camp-meetings and assemblies, as well as for private summer use, sent in as promptly as possible.

— Can you not attend the Summer School of Missions at Northfield, July 17-24 inclusive? The railroads give low rates, and the prices for living run from \$7 (four in a tent) to \$14, according to location. Mrs. Helen Barrett Montgomery, author of "Christus Redemptor. A Study of the Island World," is to lecture each day on the successive chapters of the book, and, as she is a fine platform speaker, those hours will be very interesting and helpful. The Bible hours with Dr. Morgan will be inspiring, and the periods given to methods of work and study and suggestions for meeting programs and reading for all ages will assist many an auxiliary officer to solve her difficult problems of leadership and interest more members of her church.

— As an introduction to next winter's course of study the following books are suggested for summer reading: "The Story of John G. Paton for Young Folks," James Paton; "Heroes of the South Seas," Martha Burr Banks; "The Transformation of Hawaii," Belle M. Brain; "From My Veranda in New Guinea," Hugh Hastings Romilly; "In Stevenson's Samoa," Marie Fraser; and the Brown, Philippine and Hawaiian Cousins in Mrs. Wade's "Little Cousin Series." All or most are obtainable in any of our good public libraries.

Maine's Sturgis Commission

From *Portland Express*.

THE Sturgis Commission is not the bugbear in politics which many have been led to believe. This much discussed law will have no terrors for any community whose local officers do their duty. It does not contemplate the activities of the commissioners in any community where officials hold duty to be paramount to personal interest. It does not ask that "outsiders" visit any community which is well governed. It is only for the nullifiers that it was designed, and nullification is anti-Republicanism. The way to get rid of the Sturgis Commissioners is for the local officers to so conduct their business that there is no occasion for them.

BIBLE CONFERENCE AT OCEAN PARK, ME.

July 20 to 31, Inclusive

Reduced Rates via Boston & Maine R.R.

The annual Bible Conference at Ocean Park will take place this year on the above dates. An excellent program has been arranged and a large crowd is expected. Round trip tickets at reduced rates via Boston & Maine Railroad will be on sale at this station and other principal stations on the Boston & Maine Railroad. For list of stations and rates, see Boston & Maine posters or inquire of agent.

THE CONFERENCES

MAINE CONFERENCE

Portland District

Kennebunk.—June 24 was a red-letter day with this society. Dame Nature was at her best for the reopening service of the Methodist Episcopal Church, which had been closed for several weeks while undergoing extensive repairs. New pews, windows, carpet and pulpit set, with frescoed ceiling and electric lights, all combine to make the auditorium one of the finest in our Conference. The vestry has also been enlarged, and other changes made in the interior, while the house has been shingled and painted, giving it a fine appearance on the outside. The amount laid out on these much needed improvements will not exceed \$2,150, and that this sum was expended most judiciously is evident. Of this amount all is provided for except \$800. The pastor, Rev. W. F. Holmes, and his people are to be congratulated upon the success of their undertaking. The reopening sermon was preached by the writer. In the evening a former pastor, Rev. G. F. Millward, of Clark Memorial, was the preacher. Monday evening was devoted to an Epworth League service. Rev. W. P. Lord, of South Portland, also a former pastor, was the speaker, in conjunction with Rev. S. E. Leech, of Kennebunkport. The third service was held on Tuesday evening, when another ex-pastor, Rev. C. F. Parsons, presiding elder of Central District, preached the sermon. He was assisted by Rev. Walter Canham, of Saco. The closing of the series was on Wednesday evening, by Rev. R. S. Joscelyn, of Biddeford. The weather was fine throughout, congregations were large and appreciative, and we trust the grand opening is but the signal for a glorious forward movement with this church. B. C. W.

Augusta District

Farmington.—The work here is prospering under the leadership of Rev. J. A. Corey. We enjoyed speaking Friday evening to a good-sized congregation of devoted men and women who seemed greatly interested in the welfare of the church. The pastor's son Howard, now pursuing his college course at Middletown, Conn., has yielded to the call to the ministry, and is already preaching as opportunity offers. After completing his studies may he return to his native State and serve the Maine Conference with the same acceptability, and merit the same love and esteem which his father enjoys.

Industry and Starks.—This is a country charge embracing two towns, and furnishing plenty of hard work for a live evangelistic pastor. Rev. Robert Scott is serving here this year, and we predict a good year for them. The work is opening well. Already reports have reached the presiding elder of conviction among the un saved.

Phillips.—Here we had the very great pleasure Sunday morning of listening to an able memorial sermon preached by Rev. Mr. Woodward, pastor of the Congregational Church in Phillips. In the evening a union service was held in the Methodist Episcopal Church, at which time we had the pleasure of preaching to a large congregation. Rev. J. A. Ford is the pastor here, and is serving the fourth year very acceptably and doing a good work in this thriving community.

Strong.—Twenty-five years ago we received our appointment to this church. We anticipated great pleasure on being permitted to revisit the scenes of early labors; but were made impressibly sad at the changes which had taken place. A good-sized congregation greeted us in the evening in which only six persons were recognized as former acquaintances. Rev. F. H. Hall is the deservedly popular pastor. The year is opening well with good prospects for success.

Kingfield.—This is a hard field, with plenty of work at small pay. Our church was divided a few years ago; since then it has been a struggle for existence. Rev. J. F. Keith is the pastor, and is taking hold of the work with resolution and zeal.

Monmouth.—This is one of my old charges. I found many old friends at the Centre, of some of whom I could say, as Paul did of those he had led to the Saviour, "Ye are my joy and re-

joicing in the Lord." At the East greater changes had taken place. I preached in the afternoon to a good congregation in which I could recognize only two with whom I had formerly been acquainted. Rev. H. A. Sherman, who was appointed to this charge in April, was transferred later to Eastport in the East Maine Conference, and Rev. C. W. Wallace takes his place as pastor of the Monmouth Church. The change is mutually agreeable.

Richmond.—Here resides the only Rich Methodist minister in the Conference. Rev. R. A. Rich owns an automobile with which he met the presiding elder at the station and gave him his first ride in that kind of a vehicle. The pastor was given a reception in the church and made to feel that, although back for the fourth year, his services were desired by the church. Harmony prevails, and we look for a prosperous year. Not satisfied with one reception, the good people received the presiding elder in their beautiful chapel. The evening was a very pleasant one.

Bowdoinham.—This is Rev. F. K. Beem's first year with this people. He has been very kindly received, and we hope to be able to report an excellent work in progress here before long.

There will be four camp meetings within the bounds of Augusta District this year. The presiding elder will have charge of the District meeting, which will be held at East Livermore. We have been exceedingly fortunate in securing the services of Mr. Walz as leader of the singing. Rev. Bowley Green will have charge of the camp meeting at Strong. Rev. H. E. Dunnack, of Augusta, will conduct the services at North Anson. The Richmond meeting will be under the direction of Rev. I. T. Johnson. These meetings will be run on evangelistic lines. The end will be the salvation of souls. Don't forget the camp meetings. Come not to get revived, but ready for work. G. D. H.

Central District

Naples and North Sebago.—Rev. A. E. Roberts and wife have gained a strong hold on this charge and are highly appreciated. The people are greatly pleased to have their parsonage again occupied by a pastor.

Intervale.—This church considers itself greatly favored in retaining Rev. G. C. Andrews as pastor. The religious interest is better than at any time during his pastorate. "Everybody likes the minister" is what we hear on every hand. The Ladies' Aid and the Epworth League are working faithfully for the church.

North Conway.—Rev. C. L. Banghart is another minister who has a warm place in the affections of his people. There is a large attendance of young people at the Sunday evening service, at which a chorus choir under the leadership of Mrs. Banghart furnishes excellent music. The Ladies' Aid continues to be an important factor here.

Conway and Conway Centre.—The new pastor here, Rev. D. F. Nelson, has been cordially received, and already is proving himself the right man for the place. The Ladies' Aid has raised over \$100 in \$1 pledges on the church debt since Conference. The parsonage was papered and painted in preparation for the new minister.

Rumford Falls.—There is rejoicing here that the efforts of another church to secure Rev. G. A. Martin were not successful. His fifth year here promises to be the best of all. The parsonage was thoroughly repaired by papering and painting and by laying hard wood floors, at a cost of \$350, all provided for. The primary department of the Sunday-school, under the superintendency of Mrs. Martin, is spoken of by all with the highest praise. The Sunday-school in all departments is constantly increasing. The Epworth League devotional meetings are well attended, and the best ever held. The Ladies' Aid raised nearly \$400 last year, and this year since Conference has raised \$100.

Andover.—Rev. Francis Grovenor will supply this church during the summer. He finds himself among many friends of former years who are glad to welcome him here.

Rumford Centre.—Rev. J. L. Pinkerton, who came to this charge last summer, is highly es-

teemed by all. He finds plenty of work in the country round about, and frequently preaches in the surrounding churches.

Buckfield.—This charge has most cordially received Rev. A. W. Pottle on his return for the second year, and has shown its appreciation in a substantial manner by voting an increase in the salary. All are looking forward with anticipation of a prosperous year, and are working in harmony for that result.

Fryeburg and Sweden.—This makes a quite extensive charge for the pastor, Rev. E. F. Doughty, who has returned to Fryeburg for the eighth year; but he finds time to add to his work the duties of superintendent of the public schools. The year opens well. The congregations that greet the pastor are the best of any year of the pastorate. A prosperous Junior League is conducted by Mrs. Doughty. The Ladies' Aid at Fryeburg Harbor raised \$181 last year.

West Paris.—The new pastor, Rev. Thos. Whiteside, has been heartily welcomed, and his sermons are greatly enjoyed. While the people were very sorry to lose their former pastor, they are very glad they have secured their present one.

Bolster's Mills.—The return of Rev. D. A. Tuttle for the third year gives great satisfaction both at Bolster's Mills and at South Harrison. At the former place a Ladies' Aid Society has been organized, and is taking hold of the work with the accustomed zeal of the ladies. A very interesting Sunday school concert was given on Children's Day that would have been creditable to a much larger church. C. F. P.

VERMONT CONFERENCE

Montpelier District

South Londonderry.—A journey to this place found an opportunity for preaching on the evening of a week day. The audience was good in both quantity and quality. Harmony prevails in our work, as is ever the case where Rev. J. H. Bennett is pastor. The Conference cheerfully advanced the claim of the pastor \$50. It should plan to do as much more next year.

Landgrove.—Here was formerly a stronghold of Methodism and a source of supply for preachers and preachers' wives. The scattered forces are being rallied here by Rev. W. D. Hull, who supplies the pulpit on Sunday afternoons. The congregations have doubled and the Sunday-school, suspended during the winter, has been reorganized.

Weston.—Pastor Hull was found comfortably housed in the parsonage, and has already won the esteem of the people of the church and community.

Perkinsville and Amsden.—Special union services are being held at Amsden, and Rev. I. T. Johnson is assisting Rev. W. F. Hill. Several have manifested an interest, and some have been converted. The meetings were to be continued. W. M. N.

St. Albans District

Preachers' Meetings.—Two preachers' meetings have been held on the district during the month of June. At the north end of the district the meeting was held at *Enosburg Falls*. Several interesting papers were presented by the brethren appointed, who, with one exception, were all present. "The Distinctive Work of the Holy Spirit" was presented in a clear paper by Rev. J. F. Baxendale, of Montgomery. Dr. Nutter gave a review of Prof. Bowne's "Immanence of God." The review created a desire to read the book. The orthodoxy of the Professor regarding the unrealness of matter was questioned by some present, with the thought that the statement on that point came very close to the line drawn by Mrs. Eddy. Whether the church had the financial ability to carry out the command in Mark 16: 15, was opened by Rev. W. E. Newton. Then: "What is Spirituality?" by Rev. C. P. Taplin; "Summer Evangelism," by Rev. S. Donaldson; "The Preacher's Vacation, and its Results," by Rev. G. A. Emery. Excellent sermons were preached by Revs. S. H. Smith and M. S. Eddy.

The meeting at the south end was held at *Underhill*. Nearly the same program was considered. The following presented instructive

papers: Revs. W. S. Smithers, C. D. Pierce, P. A. Smith, W. N. Roberts, J. S. Allen. Evangelistic sermons were preached by Revs. G. A. Stott and J. W. Illsley.

The district Bible school and camp-meeting will begin Aug. 13, on the Sheldon camp-ground. The former, in charge of Dr. Nutter, will have an interesting program from Monday to Saturday noon. The camp-meeting will open Monday evening, Aug. 20. Tuesday will be given to the two Woman's Missionary Societies. The young people's meetings will be in charge of Mrs. E. J. Parmelee; and the children's meetings in charge of Mrs. G. A. Stott. Special work among the boys will be directed by Rev. G. A. Stott. Some special meetings for men only will be held by Rev. O. S. Barnard. Rev. Dr. Galbraith, presiding elder of Boston District, New England Conference, is expected to be present and assist in the services. Rev. G. S. Smith, our Salvation Army preacher, with his guitar and Gospel singing, is expected to be present. The music will be in charge of our veteran leader, Rev. A. W. Ford. A beautiful grove, delightfully situated on the bank of the Missisquoi, pure spring water, and salvation free and full, make this one of the most delightful religious meeting camps in New England. For particulars regarding lots and general accommodations, address A. A. Aseltine, Enosburg Falls, Vt.

Bakersfield.—This charge has suffered some inconvenience through the absence of the pastor, Rev. O. C. Stuart, who returned to his home to finish his school work. He is now on the field, and has made a very good impression upon the people, and they are looking forward to a very successful year.

West Enosburg.—The year opens on this charge promisingly. The work is well in hand, and Rev. W. E. Newton and his people are working in harmony for the advancement of the cause.

Enosburg Falls.—Rev. F. E. White, the pastor, is to take his vacation in July. The past year has been one of advance on many lines. Several were converted and added to the church. For a model financial report we would refer to the one issued by the treasurer of this charge, W. H. Yaw.

Montgomery.—Rev. J. T. Baxendale has been well received in this charge, and the work opens with good promise of success. A good congregation greeted the presiding elder, June 10. Finances are well in hand, and there were no complaints or appeals. Between thunderstorms we made our way to South Richford, where a few had gathered despite the severe tempest which preceded our coming. The clouds rolled back just long enough to allow us to reach Richford for the evening service, where a fair sized audience came out in the storm. The Spirit of the Master was manifestly present at the service.

Swanton.—The third year of Rev. M. S. Eddy on this charge opens with the same harmonious spirit pervading as in the past. It is expected that the dedication of the church will take place in August.

St. Albans.—Another stormy evening greeted us at this place, but an appreciative audience listened to the preached Word, and many said, "Surely the Lord was with us." This charge attends to most of its business in the stewards' meeting.

St. Albans Bay.—Rev. A. W. Ford returned to this charge with a willingness to make personal sacrifices if the work here could be continued. In the same spirit he continues his labors, but it really seems that nothing less than a more than ordinary revival can save this once important church. One of its oldest and strongest members, Mr. John Corlies,

recently passed to the eternal home; and thus one after another of the mainstays of this charge are passing away, and no one is coming in to take their places. It looks as if this church will soon have to close its doors, or be supplied from some other charge.

Sheldon.—The work at Sheldon is full of promise. The financial outlook is the best for years, and the spiritual activity commendable. July 6, the corner stone of the new chapel at Rice Hill, an appointment connected with this charge, was laid with appropriate services.

Essex Junction and Essex.—Rev. G. A. Stott, appointed to this charge at the recent Conference, has already made a splendid impression upon the people. Both his sermons and his life among the people speak volumes for a genuine Christianity. There is still some discontent at Essex over removing the residence of the pastor to the Junction. Two or three persons whose interest is wholly (or nearly so) selfish, can do much in fomenting trouble, but it is apparent that the loyalty of the faithful ones will eventually win out over the disloyalty of a few malcontents. H.

N. E. SOUTHERN CONFERENCE

Norwich District

Ministerial Association.—The June meeting of the Norwich District Ministerial Association was held in East Hampton, June 18-19. After the devotional services at 2 P. M., a few items of business were transacted, after which the literary program was taken up. The first paper was given by Rev. T. J. Everett, on "Practical Cooperation among Country Churches," illustrating his subject by giving a detailed statement of the wonderful results of cooperation among the seven churches of Westerly, by which excellent spiritual conquests were secured and the liquor-dealers' combination held in check and overthrown. Rev. J. F. Robertson presented a paper of much value on "The Genesis of Personal Sin"—a profound and instructive discussion of a very mysterious subject. A review, "The Christian Faith," by Curtis, furnished the topic of the next essay by Rev. E. J. Cory. The faithful work of the essayist was made to appear on every page, as he gave the great work a searching review.

Tuesday morning, after devotional exercises, officers of the Association for the ensuing year were elected. The presiding elder is president *ex officio*. For vice-president, Rev. M. S. Kaufman; secretary and treasurer, Rev. R. S. Cushman; committee on program, Revs. J. H. Allen, W. F. Davis, and W. E. Kugler. A telegram bearing greetings from the Providence and New Bedford Districts Preachers' Meeting, in joint session in Attleboro, was received, and the secretary was instructed to return a suitable reply by telegram. The Middlesex Association of Congregational Churches was also in session in East Hampton. The secretary, Rev. R. S. Cushman, was chosen as fraternal delegate to present personally the cordial Christian greetings of our Association to that body, which he did at once. In a short time after his return, Rev. Charles E. Villers, a representative of the Middlesex Association, came to us with a delightful message from the Congregational brethren. "Blest be the tie that binds," was never more significant than on this occasion. The first paper of the morning was by Rev. J. L. Wheeler, on "Labor, Capital, and the Church." The reading of this essay elicited the greatest interest on the part of the preachers, and was warmly commended. A review of Brent's "Adventure for God" was a very well prepared and interesting paper by Rev. F. W. Gray. "The India Jubilee," by Rev. O. H. Green, was just what we had a right to expect in view of the subject, and especially in view of the essayist's great interest in the cause of missions. The first paper in the afternoon was a study, "Browning," by Dr. M. S. Kaufman. It was evident to all that Dr. Kaufman had made a profound study of Browning, and that he is a great admirer of the greatest of modern poets. Rev. John Thompson gave the last paper of the session on "Evangelism." It was an interesting presentation of vital truths relating to the best way of winning the largest number to God.

At the afternoon session the matter of a district parsonage was brought before the Association by Dr. J. I. Bartholomew, whose term of

office expires at the next session of the Annual Conference. He is now pushing the enterprise with great vigor and with good prospects of a successful issue. The right house in the city of Norwich, well located, large and convenient, can be purchased at a low figure, and will be bought if the preachers and laity take hold of the matter heartily and unitedly in the presentation of their offerings for this most worthy object.

Rev. Jerome Greer presented resolutions of appreciation, which were adopted. On Monday evening the preacher was Rev. R. S. Cushman, whose text was, "Ye must be born again." On Tuesday evening Rev. F. C. Baker preached from the text 2 Kings 4:9. Both sermons were excellent and were much enjoyed by the large audiences that heard them. The discussions were able, hearty and fraternal. Twenty-eight preachers were present during the progress of the meeting. The ladies of the church did themselves great credit in furnishing dinner and supper in the church on each day of the meeting. At the noon hour on Tuesday several of the preachers, by the courtesy of Mr. Frank H. Barton, had the pleasure of a visit to the beautiful Pocotepaug Lake, which makes famous this charming place. The preachers were all pleased to meet again Rev. G. H. Lamson, a superannuate of our Conference, who resides here, and whose life and labors make him a perpetual blessing to this church. At this meeting Rev. W. D. Woodward rendered good service as secretary *pro tem*.

Rev. Porter M. Vinton is the pastor at East Hampton, and appears to be very happy in this new field of labor, while the people are free to express themselves as delighted with his ministrations.

The Association voted to hold the October meeting with the church in Warehouse Point. X. Y. Z.

New Bedford District

Cotuit.—A comfortable, commodious parsonage has recently been purchased with money that the church has been for some time gathering for that purpose. Captain Gilbert Crocker, a leading citizen and friend of the church, recently died.

West Dennis.—The Knights of Pythias recently attended morning service in our church here, Pastor LeBaron preaching upon "Love the Fulfilling of the Law."

New Bedford, Fourth St.—Special attention is being given to the Sunday-school and to young people. One young people's class meeting has recently been formed, besides the probationers' class conducted by the pastor. In

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the early spring 7 or 8 were received on probation, and others are expected to unite with the church before a great while.

New Bedford, Allen St. — On the church debt \$500 has been paid. The Ladies' Aid Society recently held a very successful lawn party.

Fall River, Quarry St. — Rev. John Oldham is happy in his work. There has been one baptism and a few receptions.

Fall River. — The Deaconess Home has come into possession, by the gift of John D. Flint and Mrs. Sarah Brayton, of an eighteen-room building, conveniently located to be used for a Girls' Home.

Cottage City. — On the last Sunday before the camp-meeting season, June 24, the pastor, Rev. Clayton E. Delamater, received 7 from probation into full membership; 2 were immersed in the sea, and 2 were sprinkled, the rest having been baptized in infancy. These are a part of the results of the meetings last January. All departments of church work are prospering.

Vineyard Haven. — On the last Sunday evening in June a union service was held in our church, and Rev. S. J. Rook, pastor, preached to the graduating class of the High School.

South Middleboro. — Rev. W. E. Bell, pastor, has had leave of absence for three week, which he spent in Scio, Ohio. His family returned with him. A Children's Day concert was held on the Sunday evening after his return, July 1, and on the following evening a reception was tendered him and his family, conducted by the Epworth League.

Ministerial Association. — The joint meeting at Attleboro, Mass., was quite well attended by New Bedford District men. The program was excellent. The officers for the coming year for the New Bedford District Association are: President, W. I. Ward; vice-president, S. F. Johnson; secretary and treasurer, Joseph Cooper; program committee, John Oldham, F. W. Coleman, J. S. Bridgeford. On account of temporary illness, Presiding Elder Ward was unable to be present except for part of one session.

Taunton. — Of the five Taunton Methodist Churches, the three near the heart of the city are to unite their morning congregations for three Sundays in August. On the 12th, Dr. J. A. L. Rich will preach in First Church; on the 19th, Rev. C. Harley Smith will preach in Central Church; on the 26th, Rev. W. A. Luce will preach in Grace Church. Each church will conduct its Sunday-school and evening service as usual. The churches of this city have long been friendly; there is now a manifest interest in cultivating closer acquaintance and more intimate relations. Eight or more of the churches have agreed to have their Sunday-school picnics this year at the same place, Lakeside Park, on the same day, July 11.

Dr. Rich will spend part of his summer on

the farm of his son near Foxboro, Mass.; Mr. Luce will not be long out of the city; Mr. Smith expects to spend the first of August in Maine, and the last with his parents in Iowa.

C. H. S.

Providence District

Providence. — The annual meeting of the Italian Epworth League of Providence, R. I., was held at the home of the pastor, Rev. Phillip Manfre, 65 America Street, Friday evening, June 8. There was a large attendance. After a very interesting discourse on the life of Savonarola, delivered by Mr. Frasca, a member of the League, the following officers were elected for the coming year: President, Mr. Frasca; vice-presidents, Mr. Di Lauro, Rev. P. Manfre, Mrs. Piscopiello, Mr. Di Manna; secretary, Mr. Ruscito; treasurer, Mr. Terrannova. Refreshments were then served and a social time enjoyed by all. On Friday evening, June 15, occurred the first meeting of this League with its new officers. It was largely attended, and an interesting and profitable evening enjoyed. A motion was made and unanimously carried, electing the president, Rev. A. J. Coultas, and the vice-president, Mr. Henry Fifield, of the "City Evangelization Union," honorary president and vice president.

NEW HAMPSHIRE CONFERENCE

Concord District

White Mountain Preachers' Meeting. — The association of White Mountain preachers met at Haverhill, June 10 and 11, and enjoyed an attractive program, full of good things. Presiding Elder Curl was in the chair, and a goodly number of the men were in attendance. Addresses and papers were given by Rev. John Watson, of Lisbon, on "Christian Science;" Rev. Guy Roberts, of Monroe, on "The Activity of the Laity;" Rev. E. J. Canfield, of Piermont, on "Control of the Commercial Spirit;" Rev. W. J. Atkinson, of Whitefield, on "The Atonement;" Rev. Thomas Whiteside, of Lancaster, on "The Man Behind the Gun;" Rev. C. H. Farnsworth, of Woodsville, on "A Home Jubilee." The sermon of the first night was delivered by Rev. J. A. Dixon, while Rev. C. H. Farnsworth preached the second night. Resolutions of a very pronounced nature were passed condemning any candidate for governor of the State who might be friendly to the liquor traffic. The next meeting is to be held at Groveton, and the committee on program consists of Revs. Thomas Whiteside, D. J. Smith and N. L. Porter. The gathering was of a very helpful nature throughout, and was thoroughly enjoyed by all the brethren.

Gilford. — Rev. A. H. Dewey is enjoying his work very much in this charge, and the people speak well of his ministrations. The congregations are said to be increasing, as is also the Sunday school. Two new classes have been added to the school, while the work in all departments is encouragingly successful. The first quarterly conference raised the pastor's claim \$25 — a graceful and practical way of showing appreciation. Mr. Dewey delivered the Memorial Day address before the Grand Army post and a crowded town hall, much to the pleasure of all, who speak in high terms of the effort.

Piermont. — The various reports presented at the quarterly conference showed that the efforts of Rev. E. J. Canfield are bringing good results. Two have recently been received into the church, the attendance is larger, and the finances are in fine condition. The Junior League is constantly growing. A Home Department and Cradle Roll have just been organized. Recently quite a number of Mr. Canfield's parishioners called at the parsonage, spoke words of appreciation of his work, and left gifts as a token of their love and esteem. The outlook for the year is promising.

Milan. — Rev. G. G. Williams recently received three young women into the church on probation. Interest both at Milan and at Dummer, the afternoon appointment, is good. Rev. C. E. Clough, a former pastor, preached the memorial sermon before the Odd Fellows, being assisted in the service by Mr. Williams.

Groveton. — The work at Groveton is prospering under the newly appointed pastor, Rev. N. L. Porter, who has been cordially welcomed by village and church people alike. The par-

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sonage has been put in excellent condition by the Ladies' Aid Society. Congregations have steadily increased. The Junior League has doubled its attendance, a local branch of the W. C. T. U. has been formed with fifteen charter members, and every department has taken on new life. Mr. Porter delivered the Memorial Day oration, also the baccalaureate sermon to the graduating class in the high school, and helps forward every good cause in Groveton village life. The outlook for the year is good under the excellent leadership of Mr. Porter, who is not only a strong preacher, but also a tactful and energetic pastor.

E. C. E. D.

Dover District

Kingston. — The second year of Rev. H. B. Copp's ministry at Kingston has opened well. The church is seeing somewhat of prosperity. Congregations are large and social meetings are well-attended, students from Sanborn Seminary adding to the general interest. Cottage meetings are held by Mr. Copp. Recently at a point two miles out some twenty-five were present. The daughters of the home had been enrolled as probationers. At this meeting their father, aged eighty one, indicated the purpose to be a Christian. Last year this church paid its minister in full, sent \$100 for church benevolences, and closed the year with \$50 in hand. This year, at Mr. Copp's suggestion, the weekly offering plan has been adopted. The Ladies' Aid, Mrs. Copp president, is having some painting done in the interior of the church, and has ordered the purchase of an individual communion set.

Newfields. — Children's Day was the last Sunday in June. Thereby sunshine and a wealth of roses were assured. The decorations were unusually good. The school rendered the exercise sent out by the Board of Education, "The Sower," quite well. A fine lot of geraniums, which had greatly helped the decoration, were at the close, distributed to the children.

Hedding. — Another of the big pines, one of the "Seven Sisters," was ruined by lightning in a recent storm. The tree was split in half from the tip to the ground. The day following another shower brought a puff of wind that broke off the top and dropped it on the pagoda, crushing a side of its roof. This tree was not shattered by the blow, but a clean cleavage was shown, and the logs go to mill in halves. Quite a number of cottages have changed owners this season. Improvements appear about the ground, specially on Wesley Park, Baxter and Barrows Avenues. The Public Circle has lost a landmark, the Great Falls (Somersworth) House. It is a loss indeed. Once large companies of pious men and women filled it and made there a live centre of evangelism. Great changes have come to that city and a new order prevails. Protestant forces are diminished, very few now attending the camp-

Church Organs

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meetings, and the sale of the house became essential. Nevertheless the general outlook at Hedding is most favorable. Our presiding elder, Dr. Sanderson, has taken the house, Woodbury Cottage, across the campus, and will make headquarters there for the season. Many other cottages are open for the summer.

O. C.

NEW ENGLAND CONFERENCE

Boston District

West Roxbury, Wesley Memorial. — During the month of June 7 joined the church by letter. At the first quarterly conference it was decided to increase the pastor's salary to \$1000 and house. On the evening of June 12 the Epworth League held a salad and shortcake supper at which they cleared \$32. Later in the month the Sunday-school held its annual lawn party on the McArthur's spacious grounds, netting about \$40. The pastor and wife go on their vacation July 16, returning August 18. They expect to visit their relatives in Ohio and West Virginia. West Roxbury is booming. People are moving in. The Methodists are getting more than their share. Anybody desiring good preaching and congenial surroundings may well join this thriving church.

Cambridge District

Cambridge, Harvard St. — On Children's Day the pastor baptized 16 children, and received 11 on probation and 8 into full membership. The Children's Day offering was much larger than usual. Sunday, July 1, 4 were received on profession of faith, and 1 on probation. At a recent reception tendered the pastor by his Bible class at the home of Mr. Kane, the pastor was presented by Mr. Chas. W. Thier, the president of the class, with five volumes of the works of Henry D. Thoreau, one of which, "Walden," was elegantly bound and contained the names of all the class of some fifty members.

Winchester. — Sunday, July 1, was a day of much rejoicing at this church. The communion service was of unusual interest in the morning, and in the evening the house was taxed to listen to congratulatory addresses by Presiding Elder Rice, and pastors of churches of other denominations in the town. It was the occasion of the reopening of the auditorium of the church after being newly frescoed, newly carpeted, and receiving other extensive improvements. The church was appropriately decorated, and special music was provided. The speakers of the evening, aside from Dr. Rice, were Rev. Henry E. Hodge, of the Winchester Baptist Church, Rev. D. Augustine Newton of the Congregational, and Rev. William I. Lawrance of the Unitarian society. Each spoke in most cordial terms of the remarkable success that had attended the church, and the unique and prominent position it held as a factor in the community. The addresses of all reflected unmistakably the deep cordiality of feeling and unity of purpose that has been noticed to exist in a marked degree between the various denominations in the town. Dr. Rice closed the service with a most able and fitting address. The achievement of this work, which compassed the raising of some \$540 within the short period of two months, is to be credited for the most part to the energy of the pastor, Rev. Vincent Ravi, who has labored unceasingly in order that the entire amount might be raised and promptly paid so as to leave no burden to be cared for in the future. The suggestion first emanated from the ladies, who offered to assume the cost of recarpeting the church provided the frescoing could be done at the same time. Of the amount raised \$160 was subscribed by public spirited citizens outside the denomination, among them Mr. Edwin Ginn of Ginn & Company; \$90 came from two very excellent stereopticon lectures given by Mr. Ravi on "Rome" and "Naples and Pompeii"; \$25 was contributed by friends of the pastor in New York; \$25 was given by the Junior League; the Ladies' Social Society subscribed \$113; and \$125 was subscribed by the men of the church. The improvements consisted of entirely refrescoing and repainting the main auditorium and vestibule, revarnishing the pews and pulpit furniture, and renewing the draperies about the organ. It is worthy of note that this work, combined with that of last fall, when \$225 was raised to rehang the church, constitutes the first extensive im-

provement that the church has undergone in eighteen years.

Cochituate. — Last Sunday 8 were received on probation, 5 into full membership from probation, and 3 by letter. The work of the church is in a prosperous condition, and the relation between pastor and people is most happy. A Men's Union has recently been organized which promises to be helpful to the church and community. Rev. George H. Clarke is pastor.

Somerville, Flint St. — The last report showed \$375 in the treasury and all bills paid, including pastor's salary. Children's Day, June 10, the pastor, Rev. H. P. Rankin, baptized 21 — 13 infants in arms — and presented to each child baptized a beautiful booklet, containing Scriptural passages, the Lord's Prayer, Apostles' Creed, the Ten Commandments and the obligation taken by the parents. These are highly prized by the parents. Eight children were received on probation. The graduating exercises from the primary and kindergarten departments, with the installation of the newly elected Sunday-school officers and teachers, took place June 24. From the primary department 21 were graduated — 14 from the kindergarten. To each graduate was given a diploma neatly tied with ribbon and to each graduate from the primary a New Testament. The installation of the officers and teachers was an innovation, but was most impressive, as all stood around the altar and pledged themselves in faithfulness to their work and knelt for consecration. E. F. Morton was elected superintendent for the seventh time. Things move with this master at the helm. He has promised a banquet in the autumn to all scholars who

are present every Sunday during the summer. The church is joining in union services during July and August with the Baptist Church.

Lynn District

In the report from the Lynn churches last week, churches should be placed instead of teachers, and Mansfield in place of Stansfield.

Chelsea, First Church. — Representatives of many nationalities and creeds were present at the open-air meeting held recently on Powder Horn Hill under the direction of Rev. Philip L. Frick. Such a congregation it would have been impossible to assemble in a church, and Mr. Frick feels that much good is accomplished by this method of preaching the Gospel, and will hold similar meetings in the future. The pastor has recently closed a special course of sermons to young people, the themes being: "Alive and Young," "Opportunities and Possibilities," "Top or Bottom?" "The Dangers of the Journey," "The Daily Work and Life's Business," "Youth Grown Old."

Everett, Glendale. — There continues a steady gain, both in membership and interest, on this charge and the first three months of Conference year have been fruitful in all departments of the work. Rev. Charles H. Atkins, the pastor, has during this time baptized 5, received 10 on probation, 14 by letter, 2 on profession of faith, and 4 from probation into full membership. A titling circle has been formed in this church, and now numbers 15 members, and the results of the movement thus far are very encouraging. An organized chorus now composed of 30 voices, under the direction of Robert G. Fraleigh, is proving a valuable aid in the work.

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CHICAGO

Plans are in progress for a series of meetings in the early fall, and Evangelist Walter A. Dunnett will assist the pastor in this work.

G. F. D.

Springfield District

Orange. — June 24 was a great day for Orange. The various branches of Odd Fellows of Orange, with Canton Athol of Athol, numbering in all 138 members, attended the morning service. Beautiful decorations, including an arch in front of the pulpit, in which the colors of the orders were entwined, which was surmounted by the three links and the word "Welcome," reflected great credit on the floral committee of the church. A beautiful souvenir program of services was presented to each person attending. Rev. E. L. Smiley preached a most appropriate sermon on "The Power of Human Sympathy." The pastor is enjoying vacation during July. The Anti-saloon League, the Deaconess Association, and the Church Aid Society (Rev. Thos. Martin) will supply the pulpit for three Sundays, and Rev. James Sutherland, former pastor of the church, will visit his former flock on one Sunday. A red and blue contest in the Sunday school is exciting much interest. It will be continued through the year.

Westfield. — The church begins the second quarter of the year encouragingly. Twenty one have joined the church — 20 from probation, 1 by letter; 11 adults were baptized, and 3 children. On Children's Day 11 children were baptized. During July, August and September the services in the auditorium will be discontinued. An open air service at 6.30, followed by an old fashioned New England prayer meeting, will be the order. Rev. W. C. Hull will preach July 8 and 15, and Rev. L. H. Dorchester, former pastor, on the 22d. The pastor returns for the 29th.

East Longmeadow. — Open air services are becoming popular on Springfield District. Those at East Longmeadow are exceeding all anticipations. People who do not attend church are attracted. Thus the people, led on by their hard-working pastor, Rev. L. P. Causey, are accomplishing the very thing they desired.

Camp-meeting. — On June 24 many of the pastors on the district, perhaps all of them, preached on the camp meeting question. This concerted action, it is hoped, will add to the interest of the annual meeting.

C. E. DAVIS.

W. F. M. S. — The semi-annual meeting of the Woman's Foreign Missionary Society of Worcester District was held with the church at Webster, June 29. Mrs. W. W. Beaver led the morning devotions. There were present several of the Branch officers, Mrs. Legg, Miss Holt, Mrs. Williston, and Miss Juliette Smith, all of whom added to the interest of the day by addresses relating to the work of the Society. Miss Holt gave news from the missionaries of the New England Branch both at home and abroad, Miss Smith told of the Birthday missionary plan, and the itinerary work in prospect for the year. After the reports of the morning, time remained for a very interesting account by our president, Mrs. L. F. Harrison, of her trip on the Pacific Coast, where much work was accomplished for the Society. Mrs. Harrison also spoke of the "Children of the Golden Gate." One little girl was made a life member of the Little Light Bearers by the payment of \$10 by the audience. The Missionary speaker for the afternoon was Miss Jessie Marriott, of Ing Chung, China. The King's Heralds of Webster were present and sang in chorus. These King's Heralds have recently sent nearly \$20 to the treasury. The position of superintendent of Children's Work, made vacant by the removal of Mrs. E. L. Mills from the district, was filled by the election of Miss Cora B. Squier of Worcester to that office. After a vote of thanks to the Webster ladies for their hospitable reception and entertainment, the meeting closed with Mrs. Harrison's address to the children and benediction by the pastor, Rev. H. H. Paine.

MRS. M. S. MESLER, Rec. Sec.

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CHURCH REGISTER

HERALD CALENDAR

Yarmouth Camp-meeting,	July 29-Aug. 6
Allen Camp-meeting, Strong, Me.,	Aug. 10-20
Richmond, Maine, Camp-meeting,	Aug. 10-20
Weirs Camp meeting Weirs, N. H.,	Aug. 13-18
Empire Grove Camp-meeting at East Poland, Me.,	Aug. 16-27
Northport Wesleyan Grove Camp-meeting,	Aug. 20-25
Sterling Camp-meeting and Epworth League Assembly,	Aug. 20-26
Foxcroft Camp-meeting,	Aug. 20-26
Martha's Vineyard Camp-meeting,	Aug. 20-26
Willimantic Camp meeting,	Aug. 20-27
Laurel Park Camp meeting,	Aug. 26-Sept. 3
Hedding Camp-meeting, Hedding, N. H.,	Aug. 27-Sept. 1
Ithiel Falls, Johnson, Vt.,	Aug. 24-Sept. 3
Asbury Grove Camp meeting,	Aug. 27-Sept. 3
Groveton Camp-meeting,	Aug. 28-Sept. 3

Marriages

HALL — CALL — In Camden, Me., June 27, by Rev. E. S. Gahan. Edwin B. Hall, of Glen Cove, and Lillith A. Call, of Camden.

HOUGHTON — SCHADE — In Beverly, at the home of the bride, June 27, by Rev. L. W. Adams, George Frederick Houghton, Jr., and Mary Theresa Schade, both of Beverly.

WHITTIER — ACKERLY — In Foxcroft, Me., June 18, by Rev. H. W. Norton. Delbert Whittier, of Athens, Me., and Beulah Ackery, of Dover, Me.

WALKER — CURRIER — In Gorham, N. H., June 24, at the Methodist Episcopal parsonage, by Rev. E. W. Kennison, Wm. W. Walker and Effie Currier, both of Berlin, N. H.

COLE — SMALL — In Gorham, N. H., June 26, by Rev. E. W. Kennison, Archie S. Cole, of Percy, N. H., and Estella Small, of Gorham.

ANDREWS — LANG — In Saco, Me., July 2, by Rev. W. Canham, Sidney G. Andrews and Edith A. Lang, both of Saco.

COSTON — FOSS — In Palmyra, Me., June 21, by Rev. Wm. C. Baker, Harry H. Coston and Sada B. Foss, both of Palmyra.

FORD — VARNUM — In Hartland, Me., June 27, by Rev. Wm. C. Baker, Melvin L. Ford, of Hartland, and Kate R. Varnum, of Palmyra.

TIFT — PAGE — In Lawrence, Mass., July 2, by Rev. George W. Norris. George F. Tift and Florence E. Page, both of Haverhill.

MOORE — TURNER — In Aina, Me., June 27, by Rev. Sidney O. Young, Matthew C. Moore, of Newcastle, and Mary F. Turner, of Aina.

MITCHELL — PALMER — In Dresden, Me., June 18, by Rev. B. D. Hanscom, Carl M. Mitchell, of Boston, and Georgia M. Palmer, of Pittston.

GETCHELL — RITTAL — In Dresden, Me., July 1, by Rev. B. D. Hanscom, Fred G. Getchell and Ida E. Rittal, both of Dresden.

BOUCHER — WHEELER — In Woolwich, Maine, July 2, by Rev. S. A. Prince, William Boucher and Ella Wheeler, both of Bowdoinham, Me.

METCALF — ASPIN — In Brockton, Mass., June 16, by Rev. W. H. Dunnack, George A. Metcalf and Annie Aspin, both of Brockton.

WEST — GARDNER — In Brockton, Mass., June 20, by Rev. W. H. Dunnack, Piny H. West and Elizabeth A. Gardner, both of Brockton.

ELDRIDGE — NICKERSON — In Brockton, Mass., June 23, by Rev. W. H. Dunnack, Bert M. Eldridge and Hetta Nickerson, both of Brockton.

WILDS — ANGELL — In Brockton, Mass., June 26, by Rev. W. H. Dunnack, Walter L. Wilds and Mabel E. Angell, both of Brockton.

WEBBER — LITTLEFIELD — In Lisbon Falls, Me., June 27, by Rev. John C. Prince, Chester M. Webber and Hattie L. Littlefield, both of Lisbon Falls.

WIMMER — STOLZ — In Lisbon Falls, Me., June 30, by John C. Prince, Alexander Wimmer, of Lisbon Falls, and Whitemina Stolz, of Omaha, Neb.

OLD ORCHARD BEACH CAMP MEETINGS — Methodist Camp-meeting, Portland District, July 10 to 19.

Salvation Army Camp meeting, July 20 to Aug. 1.

Missionary Alliance Convention, Aug. 3 to 13.

Temperance Conference, Aug. 13 to 17.

National Holiness Camp meeting, Aug. 17 to 27.

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NORTHFIELD SUMMER SCHOOL FOR W. F. M. S. — The Summer School for Women's Foreign Missionary Societies for the United States and Canada will be held at Northfield, Mass., July 17-24. The object of the school is to train leaders for Women's Missionary Societies, Young Women's Study Classes, and Children's organizations. The Summer School has been largely attended for the past two years. Especial arrangements for young women have been made at East Hall, and in tents for those who desire camp life at low rates, the railways offer reduced fares, the afternoons are free for recreation among the lovely woods and hills, on tennis court and on golf links. Programs for the week may be obtained at the headquarters of the Women's Foreign Mission Boards.

CORNER STONE OF PARSONAGE. — The corner stone of the new parsonage at Harpell, Me., will be laid Saturday, July 22, at 3 o'clock p. m., by Rev. A. S. Ladd.

METHODIST CAMP-MEETING

At Old Orchard, Me., July, 1906

The Methodist Camp Meeting at Old Orchard for the season of 1906 will open on July 10, and tickets will be good going July 10 to 20 inclusive, and good returning July 12 to 21 inclusive. An excellent program has been arranged, and the speakers include some prominent evangelists. Round trip tickets at reduced rates via the Boston & Maine Railroad, good going and returning on above dates, will be on sale at this station and other principal stations on Boston & Maine Railroad. For list of stations and rates, see Boston & Maine posters or inquire of agent.

GARRETT SEMICENTENNIAL. — A volume is in course of preparation containing the sermons and addresses made in connection with the recent semi-centennial celebration at Garrett Biblical Institute. In addition, the volume will contain a list of the alumni to date, portraits of all the trustees and the faculty, past and present, and other material to make as complete as possible a suitable history of the origin and development of the school. There will be two editions — an ordinary edition, the price of which will be \$1, and a larger paper edition, the price of which will be \$2. All persons desiring a copy will please address the secretary of the faculty, Evanston, Ill., specifying the edition preferred.

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OBITUARIES

They crossed her hands upon her quiet breast,
Like two pure lilies without leaf or spray.
They said, "Tis over; this is but her clay.
Lo! What a peaceful smile! She longed for rest."
But I sat dumb. . . . And sadly closed the day.

All night the tapers burned. All night I sat
Gazing stone-eyed upon the sheeted form.
Far off there rolled and flashed a wandering storm,
Black as my sorrow, tearless strange as that.
And so I watched until the east grew warm.

The good priest, with his white and flowing hair,
Spoke words of comfort, but I heard them not.
Deep in my stricken soul — all else forgot —
Knelt that wild iteration of despair,
Alone — alone — Ah, God! life's bitter lot!

At first it seemed a dream — but now so real!
The days will come and go . . . but she is dead.
The flowers will nod and whisper o'er her head.
The birds will sing, the happy seasons wheel,
But she'll not stir within her narrow bed.

O priests! O calm believers in sweet creeds!
Ye cannot sound the depthless depths of woe;
How far the arrow pierced ye cannot know,
Nor can ye stanch the wound that only bleeds —
Enough! Inscrutable God hath willed it so.

Henceforth I hate the heavy sweet of flow'rs;
It seems the first mild odor of the grave.
Poor, drooping flow'rs, that erst made gardens brave,
Now shorn and withering for these griefs of ours!
Why cut them down? They can nor soothe
nor save.

But when the sweet and solemn hymn arose
The deeps in me were broken, and I shed
The first soft tears for my beloved dead.
O peace of God, that like a river flows,
By springs unseen among the mountains fed.

I stretched forth unresisting hands of faith,
I took fast hold upon the love of God;
I gave my spirit meekly to the rod,
I kissed the feet of the white angel Death,
And said, "This is the path my Master trod."

There is an anchor, Faith, that holds — and will,
Though stubborn doubt deceive and cheat us long.

There is a steadfast hope, assurance strong,
That He who made and loved us loves us still.
Be this henceforth my comfort and my song!

Love, thine to sleep within thy guarded bed,
But mine to struggle on, whom storm and stress
Of grief may still with dancier fury press.
I need, O God! some hold in win' and wave,
To Thee I cling, thou Strength and Tender-
ness!

— JAMES MUCKHAM, in *Christian Advocate*.

Mabon. — Mrs. Selina E. Mabon was born in North Tryon, P. E. I., May 5, 1861, and came to Lowell, Mass., in September, 1879, from which place she went to be with her Lord, March 1, 1906.

Mrs. Mabon had been a sufferer for about two years before her death. She loved life, and did her utmost, through the aid of regular physicians and specialists, to prolong it; but it all proved of no avail. She was a woman of exemplary piety, who loved her church and loyally sustained her pastor. Death had no terror for her; she was confident of victory through her Lord. Her death-bed was a place of transfiguration. She completely vanquished the enemy. Her pastor and friends witnessed in her room a calm victory that would have done credit to any general that ever commanded an army. With a faith so triumphant that some might call it audacious, she smiled her way to victory. So impressed was her pastor with her mastery of the situation that he said to her, on leaving her the last time: "I wish I could have the world look in upon this scene;" to which she cheerfully said: "I wish it could." Mrs. Mabon, like her Master, was made perfect through suffering, and her perfection was evinced in her patience. Nothing of parade attached either to her life or her exalted experience. She, like the quiet gentleness of the Spirit, and in her own sweet way she won friends, helped souls, and made the world about her better. In hospital, among patients and with physicians, she was ever on the alert to do her Master's will, and God honored her in this service of love.

The passing away of Mrs. Mabon makes a vacancy hard to fill in the home, among friends, and in the church on earth, but that she occupies a place in the heavenlies that is high up near the throne of her Lord, and that her memory so fragrant will ever abide with them, helps them to bear their loss with Christian grace and fortitude.

Two sisters and three brothers survive her — Mrs. Sarah Bynon and Mrs. Charlotte A. Hough, of Lowell; Matthew, of Quincy Adams, Mass.; Luke, of North Tryon, P. E. I.; and George, of Seal Harbor, Mount Desert Island, Me. These and all others of her relatives have the sincerest sympathy of their numerous friends in the church and neighborhood. G. B. D.

Donnell. — Jeremiah B. Donnell was born in Windsor, Me., Oct. 27, 1821, and died in Portland, Me., April 30, 1906.

He was educated in the schools of his native town and at Chira Academy. He was the son of Rev. Moses Donnell, a Methodist preacher for twenty years. He was converted and joined the Methodist Episcopal Church at the age of nineteen. Beginning life as a ship carpenter, he met with an accident (a fall) which changed the whole course of his life. In 1866 Mr. Donnell moved to Portland and engaged in the wholesale grocery business, retiring in 1896. In his former home he was a Sunday school teacher, and he continued his work in Chestnut Street Church as teacher, assistant superintendent and superintendent for fifty years. He was a member of Chestnut St. Church for forty years, a trustee thirty nine years, class-leader thirty-seven years, and a delegate to the General Conference of 1880 and of 1888. In business he was the soul of honor. A deal in flour was proposed to him by certain persons, but his reply was:



THE LATE J. B. DONNELL

"Well, I guess I'll buy as I need." He was urged to sell tobacco, with the statement that he could double his profits, but he would not touch it. He stood solid with Neal Dow for the prohibitory law and its strict enforcement. He was loyal to Methodism; he loved her history, doctrines, discipline, and experience of free and full salvation. After long experience and observation he expressed his conviction that no church could have a genuine Gospel revival unless the leading members, the officials of the church, were active, spiritual, consecrated men. He was no speech-maker, but once he did speak officially on this line, and it made a deep impression, a commotion. Such were some of the convictions and principles which governed his many life. His was a well-balanced mind, calm, reflective, intuitive and hopeful, even in the midst of the apparently dark and chaotic drift of the times. His character was beautiful, lovely, lovable, and might be characterized in a sentence as all meekness, patience, purity and love. A host of witnesses to his kindly, helpful greetings and wise counsel rise up to call him blessed.

Mr. Donnell was twice married. His first wife was Miss Hannah V. Bryant, of Windsor, a large souled woman, who was active in every department of the W. C. T. U., church and benevolent work. His second wife was the widow of the late Professor Robinson. Her special gifts and efforts were devoted to the cause of missions. Both were blessed homemakers. For several years Mr. Donnell's home was cheered by the kindly ministries of his niece, Miss May Goding, who was with him to the last, when the angels came and carried his spirit home.

The funeral services were held at his home on

Brackett St., conducted by his pastor, Rev. Dr. J. W. Magruder, assisted by Rev. I. Luce, a former pastor, and Rev. J. F. Haley, of Pine St. Church. The greatness of goodness was impressively illustrated. "Brother Donnell," he said, "was great in humility, great in integrity, and great in spirituality."

The interment was at Windsor, the home of his childhood.

JOHN COLLINS.

Hunt. — Abel Hunt was born in Reading, Vt., Sept. 22, 1819, and died in North Charlestown, N. H., May 24, 1906.

When a young man he went to Lowell, Mass., and found work in the mills. Later he moved to Billerica, Mass., where he was married, and where two children were born to them. From here he moved to Charlestown, N. H., and later to North Charlestown.

Mr. Hunt had been a life-long Christian. The son of a Methodist minister, he said he could mention no exact time when he felt he became a Christian. In 1855 he joined the Methodist Episcopal Church at North Charlestown, where he remained, till death, a faithful, consistent, and zealous member, interested in and devoted to every branch of the church work. For many years he was treasurer of the church, and solicitor as well. In this work he was very successful. For fifty years he taught the same class in Sunday-school, and for nearly as long

has been a constant reader of ZION'S HERALD. For many years he was class leader, and remained such as long as class-meetings were held.

In occupation Mr. Hunt was a tiller of the soil; in politics a Republican and a staunch temperance man. He served one term in the General Court, was a justice of the peace for many years, and held many minor offices, all of them with credit to himself and honor to his town.

Two children survive him — Mrs. J. E. Perry and Mr. W. A. Hunt, both of North Charlestown — eleven grandchildren and thirteen great-grandchildren.

Funeral services were held in the church he had so long attended and ardently loved, Sunday, May 27, Revs. C. T. Matthews and Guy Roberts officiating. The former spoke of his long record of faithful service, and the latter from Rev. 14:13: "Blessed are the dead who die in the Lord from henceforth."

The bearers were grandsons — L. J. and F. H. Perry and W. E. and C. W. Hunt. His body was laid at rest in beautiful "Hope Hill Cemetery," beside those of his first wife and daughter. The inscription on his tombstone will be his last words to his faithful son: "Blessed hope; blessed assurance." G. R.

Farrar. — Edith M., youngest daughter of William and Sarah McFarland Farrar, was born in Searsmont, Maine, Jan. 28, 1864, and exchanged mortality for life, June 1, 1906.

She was educated in the public schools of her own town and the State Normal School at Castine, Maine. Her father died while she was still quite young. She loved the church from her earliest days. During the pastorate of Rev. M. F. Bridgman she publicly confessed Christ, and was baptized, April 29, 1894. At this time her mother said of her to Mr. Bridgman: "I see no change in her outward life, but there is a look of peace on her face I never saw before." She did not unite with the church in full, however, until March 30, 1902 during the pastorate

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of Rev. Wm. Berkeley. It was on Eas- n- day, and the last time she ever joined in the public worship of God. Very soon she was stricken with an incurable malady, which rendered her helpless; and in addition to her own physical suffering, during the first year she had a crushing blow in the death of her loved mother, who dropped at her bedside and died instantly. She bowed in resignation to the Divine will, and no murmur escaped her lips through all the weary years of pain and suffering. She always met her friends with a smile, and they went out from her sick-chamber feeling that the presence of Christ was there and the grace of God was sufficient. She had the tenderest care that earthly love, re-enforced by the Divine, could afford.

She leaves two sisters — Mrs. R. F. Dunton, of Belfast, Maine, and Miss Sarah A. Farrar — three nieces, and one nephew, with other relatives and a host of friends to mourn their loss. She is also greatly missed in the church and Sunday-school, where in the days of health and strength she was a tireless worker, having for a number of years a class of young ladies in the school.

The funeral was from her home, June 3. Services were conducted by Rev. C. A. Purdy, the pastor.

Knight. — Edward T. Knight, an official member of School St. Methodist Episcopal Church, Saco, Me., was born in Alfred, Me., Oct. 6, 1832, and entered into his heavenly rest, April 30, 1906.

His early life was spent in Alfred and Limerick, Me. In the latter place he received his schooling. He was united in marriage, Jan. 10, 1857, with Sarah C. Boothby, of Saco. He was converted when but a boy, but was not identified with the church, and so made no public confession of faith. While in the Union Army he received a letter from his wife stating that she had commenced the Christian life. This made so deep an impression on his mind that he wrote from the army camp that he, too, would be a soldier of the Cross. On his return from the war he was baptized and united with the Saco Church, to which he remained true until the end. His services in the church were long and varied, as they were faithful. He was class leader, steward, trustee, Sunday-school teacher and superintendent. He was steadfast in his faith, loyal to his church, his home, and his country. He entered the Union Army, Sept. 10, 1862, serving ten months. He re-enlisted, Aug. 31, 1864 entering the U. S. Navy, from which he was discharged at the close of the war in 1865.

For some years he had been working as a skilled mechanic in the Navy Yard at Kittery, Me., but finding his health failing, he returned to his home in Saco. His last sickness confined him to his bed for about two months. Bravely and patiently he bore suffering, and met death in great peace, for its sting was gone. He loved his brethren, and was beloved by them. He was honored as a manly Christian man in the community, and especially in his family.

He leaves the wife, with whom he walked life's changing path for almost half a century, "cast down but not forsaken," and three sons — Dr. Frederick H. Knight, president of New Orleans University, Howard H. Knight, M. D., and Wilford L. Knight, of Saco.

The funeral services were held at the home, conducted by Rev. Walter Canham, pastor of the School St. Church, assisted by the writer.

O. S. PILLSBURY.

Fillebrown. — Luther Williams Fillebrown was born in Readfield, Maine, Nov. 10, 1826, and died in Marion, Indiana, May 16, 1906.

On Sept. 3, 1848, he was united in marriage with Angeline J. Frost, of Wayne, Me., who, with two sons — Jaius A. and Charles Lee Fillebrown — suffers the loss of a loving husband and father.

At the early age of fourteen years the deceased was converted, and shortly after united with the Methodist Episcopal Church, of which he was a member at the time of his death. His body was carried from this church to its last earthly resting place after services conducted by the pastor of the church, assisted by the pas-

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tor of the Baptist Church, and with the last rites of the Masonic Lodge, of which he was a member.

Mr. Fillebrown was a man strong in faith and earnest in works, giving no corner to the traffic in immortal souls by the demon of intemperance. He was liberal in the cause of Christ with his money, never turning the poor away empty. His youngest son, Rev. Charles Lee Fillebrown, is at the present time pastor of the Methodist Episcopal Church at Armour, South Dakota. "Well done, thou faithful servant, enter thou into the joy of the Lord."

C. PURINTON.

Ayer. — Another bright and shining light has been extinguished in the town of Newfield, Me. This time it was Miss Ellen C. Ayer, one of the best known and most highly-esteemed members of the Methodist Episcopal Church, who has been called to "go up higher," after protracted suffering, at first from an accident many years ago, by which she was rendered an invalid, and latterly from a tumor, for which it became necessary to perform a surgical operation, which was the more immediate cause of death. Almost to the end she succeeded in hiding from her nearest friends the terrible suffering, and bore it with the most exemplary Christian fortitude.

Miss Ayer belonged to one of the oldest families in town, and on this account no less than the high esteem in which she was herself held, her death has caused wide-spread sorrow. Though her sun may be said to have gone down at high noon, Miss Ayer nevertheless submitted to her hard lot with the most cheerful resignation.

She had been for years a member of the church, and without a doubt of the church invisible, her life in all respects being ever characterized by a Christlike spirit. She was always deeply interested and took a foremost place in all that tended to the literary, moral and spiritual improvement of the community, especially the young people, among whom she was a leader. She was also in no mean respect a poet, the writer having seen some of her verses, which have considerable merit. By her geniality, pleasantness of manner, and sweetness of disposition she greatly endeared herself to all.

She leaves an aged mother and several sisters, who in the midst of their sorrow must nevertheless find great comfort in the assurance that she has but gone to join "those who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb."

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Editorial

Continued from page 872

taken the Bible and built it, though not exactly by name, into their constitutions and the framework of their institutional life. The greatness of England and America is built on the Bible. Bibleless lands are dark lands. The nations of the world may dispense with the expert criticism of the Bible, but they can never safely dispense with the Scriptures themselves.

If any one is despairing, if any one seems to himself to be a hopeless and worthless instrument, let him consider what divine music God has brought out of many a soul that had consigned itself to the spiritual scrap-heap.

There is an old and respectable adage to the effect that cleanliness is next to godliness. That is as near as some people ever come to godliness. They are neat, tidy, scrupulous and sanitary, but not religious. They think of what etiquette requires respecting man, but never of what conscience suggests concerning God. They pride themselves on their moral dish-washing, as did the Pharisees, while neglecting the weightier matters of the law. But hygiene is not the same thing as holiness, and cleanliness is not godliness, unless it be the sanctification of the inner man by the grace of the Divine Spirit.

The following is a copy of the complimentary letter written to U. S. Senator Beveridge by President Roosevelt on July 2:

MY DEAR SENATOR BEVERIDGE — I send you herewith the pen with which I signed the agricultural bill containing the meat inspection clauses. You were the man who first called my attention to the abuses in the packing houses. You were the legislator who drafted the bill, which in its substance now appears in the amendment to the agricultural bill, and which will enable us to put a complete stop to the wrongdoing complained of. The pen is worth nothing in itself, but I am glad to send it to you as the expression of my acknowledgment of your services.

With all good wishes believe me faithfully yours,
THEODORE ROOSEVELT.

A witty Irish priest on occasion had a long argument with a Protestant minister about purgatory. At last the Protestant remarked, "Well, I've lived sixty years in this world and I haven't found out the difference between a good Protestant and a good Catholic yet!" "Oh, haven't you?" replied the priest. "Well you'll not be sixty seconds in the next world before you find out." The retort courteous might have been to ask the priest how he knew that, having never been in any other world? But the solemn fact remains that for Protestant or Catholic, believer or unbeliever, sixty seconds in another world will make a vast difference in the perspective of existence and in the relative estimates of life's values.

Americans more than Englishmen have been supposed to be men of haste, taking all manner of short cuts both in speech and action in order to attain their ends without delay. But Londoners too are beginning to hurry, and if they do not run, are accelerating their pace at least to a dog trot. English papers are discussing with an amused or half-irritated interest the fact that the Baker Street and Waterloo tunnel has been dubbed by some Britisher in a hurry the "Bakerloo Tube" — a name which has stuck, and even been quasi-officially recognized. It was an unknown 'bus driver who years ago gave to the first

underground tunnel in England the derisive name of the "tuppenny tube" — an expression which is now too commonplace to cause remark. Beware of the man in the street! His slang may become the speech of future generations!

An exchange says: "Recently 2,000 immigrants landed in Philadelphia one day. Of these only 200 could speak English. The others were Russians, Italians, Macedonians, Syrians, Poles, Lithuanians, Scandinavians, and a sprinkling of others."

A report of the Epworth League Convention held at the Weirs will appear in the next issue. The convention closes so late and demands so much space that we are unable to present the report in this number as we hoped.

Not every man may give himself for the world at large, but every man may give a piece of himself to his neighbor in particular. Most of the ministries of life are small ministries — the wayside offerings of kindly interest, sympathetic greeting, smiling benediction, or briefly spoken counsel. For most people we cannot do much, but for all people, as we have opportunity, we should do something. The end of life, and its supremest glory, is a multiple ministry. "This one thing I do!" said Paul — yes, but he did it in a thousand ways. There need be nothing narrow in the spirit of the man whose steps are held to the narrow way. We are not to be straitened in our sympathies, however strict in our principles.

Mr. Edison is said to have replied, when asked whether he thought that the world would ever be Christianized, "Not only do I think so, but I think we shall both live to see it. Just look at the way these improved machine guns are wiping out the heathen!" There is a class of heathen that is hard to kill off even with machine guns, and that is those incorrigible, case-hardened American sinners who wear the outward garb of respectability while inwardly they are ravening wolves. In spite of all the supposedly murderous work of machine guns — which by the way are never manipulated by missionaries, and rarely at their request — there are likely to be enough heathen left both at home and abroad sensibly to delay the millennium.

Conference on Pastoral Evangelism

A CONFERENCE on Pastoral Evangelism, to be held at Northfield in connection with the General August Conference, promises to be of unusual interest. In response to a need that has been widely expressed for such a gathering, it has been arranged for a number of leading pastors who have been eminently successful in this line of work to meet at Northfield during the first week of the August Conference (Aug. 6-11), and hold afternoon sessions for the discussion of this topic. Rather than have special addresses, it is planned to conduct it more in conference form, assigning different topics for each day, and having these topics presented briefly by men of experience, thus leaving ample time for general discussion.

There are thousands of ministers throughout the country who are in deepest sympathy with evangelistic effort. In many instances these very men would make most efficient evangelists in their own churches, familiar as they are with the temperaments and prejudices of their people, and thus better able to wisely

enlist their co-operation. An opportunity for such to consult with men who have had experience in this very line will, it is believed, afford an opportunity that they will readily appreciate, and it is hoped that the inspiration of the General Conference may this year be supplemented by what will prove a very practical and suggestive conference on Pastoral Evangelism.

Terrible English R. R. Accident

THE recent terrible accident at Salisbury, on the London & Southwestern Railway, has opened the eyes of the British public to the folly of trying to run at such tremendous speeds with the light roadbeds and rolling stock that prevail in Great Britain. So far long distance speeds of fifty five miles per hour have been fairly well maintained on English roads, but the train that was racing to London attained easily a speed of seventy miles an hour. Why the engineer of the wrecked train went through Salisbury, and that too on a curve, at such a rate will never be known, as he was killed in the wreck. He may have been drinking, he may have been spurred on by the mad desire to beat the rival road, or possibly something may have broken on his engine, deranging his reversing gear. It is quite likely the train left the "rails," as they call them in England, through the force of centrifugal motion, though, since the engine was seen to rear up, it is also possible an axle may have broken. Mayor McClellan of New York had a narrow escape, as his baggage had been actually thrown aboard the tender at Plymouth. At the last moment it was tossed back again, and he escaped going in the doomed train. The loss of life on the rails has been steadily increasing of late years in England. It is time that our British cousins left off criticising the American speed mania and took to improving conditions on their own lines of railway, which on the whole have had in the past such a good record.

Men of Potential Usefulness

JEWISH tradition says of Samson that his shoulders were sixty ells broad, that when aroused the hairs of his head clashed against one another so that they could be heard for a great distance, and that he was lame in both feet; but that when the Spirit of God came upon him he could step with one stride from Zorah to Eshtaol. He was so strong that he could uplift two mountains, and rub them together like two clouds of earth, while God caused a well of water to spring from his teeth. Such is the extravagant Jewish account of one of their national heroes. Samson's career illustrated in fact strange alternations of strength and weakness. It is true that when the Divine Spirit came upon him his stride was tremendous and his might irresistible, but too often the huge brute failed to welcome the baptism of power from on high. Then the giant became a dwarf. Then the low and bestial things of time and sense outclassed in Samson's thought and desire the things of Israel's kingly destiny. We see many such Samsons about us today — men of great potential usefulness, men fairly leonine when aroused, yet spending much of their time over the flesh pots of Egypt or in the tent of Delilah. It is a sad case of misplaced ambition and mislaid faith and zeal. Worthy only of contempt is the man who thus calls evil good, and who puts little, mean and mischievous things in the seat of power, on the throne where only Right should be regnant and Truth be worshiped.